حیات صدّیق

Hayaat e Siddeeq

Biography of Hadhrat Moulana Qari Siddeeq Ahmad Baandwi Sahib (RA)

By
Mufti Muhammad Zaid Mazaahiri An Nadwi Saahib (db)

Title: حیات صدّیق

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Biography of: **Moulana Siddeeq Baandwi (RA)**

Prepared by: **Mufti Muhammad Zaid Mazaahiri An-Nadwi**

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Ta'limi Board
4 Third Avenue
P.O.Box 26024
Isipingo Beach
4115
South Africa

Tel: +2731 912 2172
Fax: +2731 902 9268
E-mail: info@talimiboardkzn.org
Website: www.talimiboardkzn.org

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Preface

by

Hadhrat Aqdas Moulana Sayed Nafis Akbar Sahib Uwais (mz) Headmaster of Jamia Arabia Hatora Baanda

بسم الله الرحمن الرحيم

The biography and life history of Aarif Billah, Hadhrat Moulana Qaari Sayed Siddeeq Ahmad Sahib (RA), was extracted from his own utterances and sayings. His student days, as well as as his life thereafter have been excellently presented before the readers by his close associate Moulana Mufti Muhammad Zaid Sahib Mazahiri An-Nadwi (db).

The excellent advises and the biography of any personality is sufficient enough for his introduction. In reality the noble personality of Hadhrat (RA) needs no introduction. Instead, it is through the grace of great people like Hadhrat (RA) that insignificant beings like us become known.

Moulana Mufti Muhammad Zaid Sahib (db) has prepared an excellent treasure house in the remembrance of our Hadhrat (RA). May Allah Ta'ala reward him abundantly and crown this book with His acceptance. *Aameen*.

An insignificant servant of Hadhrat
Nafis Akbar
(Headmaster of Madrasah Jamia Arabia Hatora-Dist. Baanda)
3 Rabi ul Awwal 1419 Hijri

Forward

by
Hadhrat Moulana Mufti Saeed Ahmad Paalan Puri Sahib
(daamat barakaa tuhum)
Ustaadh of Hadith in Darul Uloom Deoband

The sudden departure of Hadhrat Moulana Qaari Siddeeq Ahmad Sahib Baandwi (RA) is a great loss to the ummah. He was a personality of perfection in all facets of life. He was not only an author but also a preacher, teacher, administrator and a mentor for the ummah. His blessings over time manifested itself through his books which will, *Insha Allah,* continue to bless the world. His Institution is a fountain of blessings and will, *Insha Allah* continue and gain further momentum. His lectures were unparallel and were an embodiment of unique specialities. He taught the various kitaabs with a great passion. He went through difficult conditions in rectifying and benefiting the ummah and blessed the world with his presence. May Allah Ta'ala enshroud him with His mercy, for undoubtedly he was a person of wonderful qualities.

Whenever Hadhrat (RA) would come to Deoband, he would meet this humble soul with great honour and on numerous occasions he would bless my home with short visits. Hadhrat (RA) would insist that I travel to Hatora. However due to being a person who rarely leaves home, it was not possible for me to go. Suddenly Hadhrat is no longer with us. May Allah Ta'ala encompass him with His mercy, grant him ease and comfort in the grave and grant him an abode in the aakhirah

that will be far better than this world.

Our respected and honourable friend Moulana Mufti Muhammad Zaid Sahib (db), as a service to the ummah, presents the biography of Hadhrat (RA). Mufti Sahib takes a special interest in taking benefit from our pious elders. It was through his pen that the book **"Ifaadaat-e-Hakeemul Ummah"** became manifest. Now he writes this book with the title of "Hayaat-e-Siddeeq": translated as "The life of Hadhrat Moulana Siddeeq Ahmad Sahib (RA)" a remarkable compilation. May Allah Ta'ala bless it with acceptance and make it a means of benefit for others. *Aameen.*

Saeed Ahmad Paalan Puri
(Servant of Darul Uloom Deoband).

Regarding the writing of "Hayaat-e-Siddeeq" which is the biography of Hadhrat Moulana Qaari Siddeeq Ahmad Sahib (RA), this humble servant would always take verbal and written counsel from Hadhrat Moulana Shah Abraarul Haq Sahib (RA). *Al-hamdulillah* Hadhrat had given me lots of encouragement and made lots of dua. After the completion of this book, this humble servant (Mufti Zaid) brought the manuscript to Hadhrat and requested Hadhrat to write few words as a foreword. Hadhrat replied that "Previously I had written a foreword for the treatise 'Peghaam-e-Mahmood'. That would suffice. You may take it from there." Therefore in conformance with Hadhrat's command, the foreword is as follows:

Summary of a Foreword

by

Muhyus Sunnah Hadhrat Moulana Shah Abraarul Haq Sahib (RA)

In the circles of *Ilm* and Deen, Hadhrat Moulana Qaari Siddeeq Ahmad Sahib Baandwi (RA) is such a personality who needs no introduction. In fact even amongst the general masses he has such acceptance that very few people have obtained.

Allah Ta'ala mentions in the Qur'aan-e-Majeed, incidents of the respected and noble prophets عليهم السلام and their pious followers so that they could be a light to the path of guidance.

In this valuable biography, it is important to note that Hadhrat Moulana had made selfless sacrifices for the teaching of the Qur'aan and the establishment of the makaatib, despite his weakness and ailing condition. It is thus enlightening for the generations to come, to closely study his life.

May Allah Ta'ala accept the author and this publication and make it a means of benefit for the Muslim ummah. *Aameen.*

Abraarul Haq

Introduction

By the author Mufti Muhammad Zaid

Hadhrat Moulana Siddeeq Ahmad Baandwi Sahib (RA) is a personality who needs no introduction. He was born on 23rd Rabi us Saani 1341 Hijri : conforming to the year 1923. He passed away on the 28 August 1997 on a Thursday morning at 10:10am. [*Inna lillahi wa Inna Ilayhi Raaji'oon.]*

Hadhrat Nabi Muhammad ﷺ mentioned, "The Ulama are the inheritors and successors of the Ambiyaa (Prophets)." Their lives depict the practical life (sunnah) of Sayyidunah Rasulullah ﷺ. Most definitely Hadhrat Moulana was among those saintly Ulama who Allah Ta'ala speaks about / refers to in the Qur'aan as *"Be among the saintly ones …"* and "*…Only the Ulama fear Allah Ta'ala from amongst His bondsmen."* His entire life was a replica of Sayyidina Rasulullah ﷺ.

Hadhrat Moulana Sayyid Abul Hassan Ali Nadwi Sahib (RA) who was a high ranking and pious personality, mentions regarding Hadhrat Moulana Siddeeq Ahmad Baandwi Saheb (RA)

"In this period and time, in our vicinity, with regards to *Ilm*-(knowledge) and Faqaahat, (deep understanding in Deen), Hadhrat Moulana Siddeeq Ahmad Sahib, the founder of Madrasah Jamia Arabia in Hatora is amongst the Ulama and spiritual leaders whom Allah Ta'ala has blessed with the qualities of sincerity, piety, skills of reformation / self purification, *tabligh*, sound understanding and foresight

in working towards the path of Allah Ta'ala with diligence and courage. He is also blessed with truthfulness and the ability to give correct counsel."

In my limited research and understanding, I[1] found Hadhrat Moulana (RA) to have reached a very high level of sincerity and concern. There are very few people like Hadhrat Moulana who would put their life and health at risk for the sake of Deen.

Most certainly, his life, his corrections and utterances are such that, they serve as a beacon of light for his posterity (those who come after him). His example serves as a clear path for those who wish to strive for the sake of Deen and wish to strengthen their contact and bond with Allah Ta'ala.

The only purpose for writing the life works of our pious elders is so that we too can also develop a deep desire to acquire the degree of perfection that they had acquired and to create a link with Allah Ta'ala in the manner that they had achieved.

Hadhrat Hakeemul Ummah, Moulana Ashraf Ali Thaanwi (RA) says that the actual purpose of a biography is to write about the academic and spiritual perfections of a *buzurg* (pious elder), his methods of reformation, his teachings and the manner in which he propagated Deen.

Hadhrat Moulana Doctor Abdul Hay Sahib (RA) [a khalifah of Moulana Thaanwi (RA)] had a similar mindset and temperament. Hence Hadhrat Moulana Mufti Muhammad

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[1] The author, Mufti Zaid Mazaahiri (db)

Taqi Usmaani Sahib (daamat barakaatuhum) writes that Hadhrat Dr Abdul Hay Saheb (RA) had once mentioned that when one reads the biography of a pious person, he should not read it merely as a biography. The reader should ponder over those aspects that are manifest in the lives of these elders and use them as practical lessons. This was exactly the manner in which our Hadhrat (RA) would read the biographies of the pious.

Such illuminating incidents from their lives should be recorded that would be of theological, practical and spiritual benefit to all. Therefore, Hadhrat Moulana (RA) proferred similar advice to an Aalim, via a letter, when he sought Hadhrat's advice regarding writing the biography of the pious.

Hadhrat Moulana's letter went as follows…

Respected Zaid

As-Salaamu-Alaikum-Warahmatullahi-Wabarakaatuh

May Allah Ta'ala keep you in good health. It is undoubtedly your good thoughts about me, but the truth of the matter is that I have only taught a few kitaabs, wrote a few works and compiled a commentary of a few books. As far as any other work is concerned, I have no knowledge.

I have no information regarding the life and conditions of Hadhrat Moulana Amaanatullah Sahib (RA). These accepted servants of Allah Ta'ala wished to remain unknown. You may

ask those people who were close to Hadhrat (RA). They may share the knowledge and practical life of Hadhrat and present his actions and activities before the ummah which will serve as an excellent example for them.

Nowadays people place great importance on flattery and the real objective is left out. Try to write down his entire life, from his student days till his end, even though it may be done in simple words.

(Hadhrat Moulana) Siddeeq Ahmad.

Hadhrat's (RA) advice regarding Biographies

Compiled with the above letter, it is of important that we note the following advice of Hadhrat (RA), which he himself checked and corrected.

"People are unaware of the lives of many pious people. Very little is recorded in books, thereby neglecting the detailed conditions of their lives. On the other hand, these pious servants of Allah Ta'ala go to great pain to conceal themselves. Their only desire is that their striving be solely for Allah Ta'ala. They abstain totally from name, fame and glory. But it is the way of Allah Ta'ala, as mentioned in the noble Hadith, that when Allah Ta'ala intends to spread guidance by means of a certain slave of His, then Allah will expose him even if he is sitting inside the cave of a mountain. Why then are the biographies of these pious people written and presented before people? It is for this very reason, Allah Ta'ala spreads

guidance to others by means of their pure lives."

It is only for this reason mentioned in this translated malfooz that this humble slave was inspired to write the biography of Hadhrat (RA). Perhaps this simple effort may become a means of my salvation, and guidance to others.

I do however, acknowledge that in the writing of the biography of any great personality, two issues are absolutely important:-

1. The skill of writing, i.e. the flow of the pen; and
2. A complete awareness of the life of that personality.

Unfortunately I find myself deficient in both those aspects. However, it was only the encouragement and emphasis of my seniors and the constant persistence and request of my sincere friends and well-wishers that I placed my trust in Allah Ta'ala and commenced with this mammoth task. At the same time I do confess that others would, *Insha Allah* fulfil the rights of this biography as this humble servant is not fully acquainted with this skill. I place my hopes in the grace and mercy of Allah Ta'ala to accept these feeble efforts and make it a means of my salvation and guidance to others.

Generally, in biographies complete details from the cradle to the grave are written. But as I have just mentioned, this humble soul barely has basic information about Hadhrat (RA). There is, however, an Arabic saying, "That which cannot be fully attained, should neither be fully left out." Hence in the period of 20 years, whatever this humble soul heard from

Hadhrat's (RA) blessed tongue, seen, understood or acquired from reliable sources, are presented as facts before the respected readers.

The readers are kindly requested that, if I had erred, forgotten something or if they come across anything worthy of correction then this humble slave should be informed. *Insha Allah* the corrections will be made in the new edition. This will also be in keeping with the spirit of the Hadith *"Deen is to advise one another"*.

Part of the biography is about the history of Hatora and the Madrasah, about which Hadhrat Allama Qaari Sayed Siddeeq Ahmad Sahib (RA) himself wished to write. Therefore under the pretext of writing about the History of Hatora he had also written a few additional pages. Hadhrat (RA) had written about this theme in other magazines and newspapers which I managed to set. *Insha Allah*, you would notice that it is as though this treatise was completed according to the desire and wish of Hadhrat (RA), which he had commenced with.

In the biography of the pious elders one section deals with history, another with their academic and practical achievements, their *ta'leem* (teaching), *tabligh* (propagation), their important methods of *islaah* (reformation), advices and teachings including their character, habits and rituals. Considering the benefits, this second portion of a biography is given more importance as it deals with the main purpose of writing so that the ummah will have a step by step guidance.

The first portion of the biography is the forward of

this treatise. The second portion would *Insha Allah,* be the theological and practical achievements of Hadhrat (RA), his student days, *ta'leem* and *tabligh* including Hadhrat's character, habits and rituals.

May Allah Ta'ala through His grace and mercy accept the humble effort and grant me the ability to write more in the future.

(Moulana) Muhammed Zaid Mazaahiri Nadwi
Hatora, Banda, 25 Safar 1419 Hijri.

The advantages of a biography

(Extracts of Tazkira-e-Rahmaaniya)

Biographies had always been an important portion of learned person's literature. With its many advantages, such works have been accepted as a very interesting and meaningful branch of academic literature.

We will briefly mention some of the benefits which have been achieved during the research of biographies so that the purpose of writing this book could be understood by the respected readers.

The first benefit of a biography

It is quite natural for the incidents of the pious people to create an urge in our 'spiritually dead bodies', to imitate the lives of our pious elders. The laziness and deficiencies which come about in people due to ignorance and bad company is amended by learning the ways and lifestyles of the pious. It is only the incidents from the life of the pious that had ignited most nations and had removed them from the depths of humiliation and misfortune and made them reach great heights of success. It is for this reason that the biography of thousands of leaders and spiritual guides has been documented so that the present and future generations may take a lesson from their lives.

The second benefit

If the writing of biographies did not continue, then how were we to understand the change of human culture and civilisation. Every new culture sounds the message of death to the old/previous civilisation. In such situations we have the lives of our noble elders, who were of the highest character and habits, to light up the path of guidance. Instead of immersing themselves in the conditions that prevailed, they remained engrossed in rectifying and changing these conditions. In this way we would have the opportunity to find a correct path to save ourselves.

The third benefit

On the other hand the harm of not writing these biographies is quite evident. People eventually begin attributing impermissible beliefs and actions to the people of the past whereas they (the people of the past) themselves had no idea of such beliefs or actions. Therefore when the true successors of the pious pass on, then after a short period of time the foolish and unfit followers attribute such statements to the respected mentor which had no link whatsoever to his beliefs, actions or character. It is for this reason that it is necessary for the biographies of the leaders and pious elders to be written.

The fourth benefit

If there was a great personality in any decade or century whose *barakaat* (blessings), benefited the entire world, compiling his pure and noble habits in detail not only benefits

the general masses but even the pious in the ummah gain tremendous benefit. However at times true appreciation and greatness of that personality is not achieved due to negligence from his successors or due to his compilations being restricted to a specific group of people. At times it is because of unauthentic or baseless statements being attributed to him by people of wrong beliefs.

The fifth benefit

It is also often witnessed that when the followers of a pious person write or listen to the character and habits in the wonderful biographies of the people of the past, an intense devotion is created within them to emulate them. Whatever impression is created in the heart due to the simple lifestyles and ways of the people of the past can never be attained by a lecture or literature.

The sixth benefit

Besides the above mentioned benefits the importance of knowledge and etiquette itself demands that the biographies of the famous Ulama and pious people be compiled so that one may reasonably understand how they led their lives.

Chapter One

Introduction

by
Hadhrat Moulana Qaari Siddeeq Ahmad Baandwi Sahib (RA)

For a while, I have been of the opinion that a brief overview of Madrasah Arabia Hatora in the district of Baanda should be recorded. Since I have been extremely occupied, I did not get the opportunity until today. Thus, taking the name of Allah Ta'ala, I take the pen in my hand. May Allah Ta'ala allow it to reach completion and may He allow the Madrasah to progress day by day. *Aameen*.

In order to explain the history of the Madrasah, it is necessary to first give a brief introduction to this village so that one may understand why this particular village was chosen to establish a Madrasah.

Introduction to the village of Hatora

[From the pen of our Hadhrat (RA)]

Hatora is a small village of Sayyids[2] in the district of Baanda. It is situated approximately ten miles (eighteen kilometres) in the west Baanda. Their family lineage reaches up to Imaam Zaainul Abideen (RA) via the link of Janaab Qaari Sayed Muhammad Dawood Sahib (RA). During the rule of one of the Muslim kings, he came to India from Waasit, a famous town in Iraq. They settled here during the era of Qadhiul Qudhaat, Sahinda. Their family lineage is still protected up to this day.

Sahinda, which is situated approximately twenty four kilometres from Baanda, was a large town which consisted of fifty two villages, seven hundred Masaajid and nine hundred wells. Baanda was as yet, not in existence.

Today, Sahinda is a barren village where the ruins of the homes as well as the Masaajid can still be found. A big building which used to be the Darul Qadha still stands. There was also a house available with it for the Qaadhi in charge. Only the ruin of Qaadhi Muhammad Dawood's home is left. The walls were still standing in my childhood days. There were several entrances to enter the home. There was also a namaaz room for the women which I had seen myself. The greater portion of the home was taken over by others who transformed it into their dwellings. Qaadhi Sahib's grave is in Sahinda.

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[2] People from the family of Sayyidina Rasulullah ﷺ.

Qadhi Muhammad Dawood's children

Qadhi Muhammad Dawood had three children whose names were;

1. Shaikhul Islaam. (This was his title. His real name is not known.)
2. Muhammad Bayaazid. (He was appointed the Qadhi after his father Qadhi Muhammad Dawood (RA).
3. Muhammad Mansoor. He was a saint and a buzrug. He would always be engaged in works of piety and guidance.

It was from these three people that the areas of Chenehra and Laalpoor became inhabited. The villages of Chenehra, Laalpoor, Karbee and Hatora are all inhabited with their progenies. The rest of their children moved to Kaalpi, Sultaanpur, Qannooj and other places. There is no information regarding their life history.

How the village Hatora came into existence and how it got its name

Among the children of Muhammad Mansoor (whom we mentioned in the previous paragraph) was a pious saintly person by the name of Muhammad Husain. He used to love solitude. In those days, Hatora was a dense jungle. Often he would leave Chenehra to spend time in the jungle. Later he kept a few cows and goats in the jungle and lived off their milk. Thereafter, he started spending the nights there as well. His parents and relatives were worried that the carnivorous

animals may hurt him. But, when one comes into the subservience of Allah Ta'ala, everything else becomes subservient to him. Despite his parent's efforts, he refused to return to Chenehra. Out of love for him, they came to live with him in the jungle. It was in this way that the first home in this land became inhabited.

Thereafter his relatives, due to their love for him, began building their homes there. Slowly the community began growing and slowly began taking the shape of a village. The people began cleaning out the jungle to start planting in order to earn their livelihood. The people of a nearby village, called Doha, who were all non-Muslims, became afraid. They feared that the entire area would fall under the control of the Muslims. Thus, they proposed that an agreement should be reached so that everyone can live happily together.

Despite them being non Muslims, these people did not like *fitnah* and corruption. Out of necessity they decided to mark the borders of both the villages so that all the villagers (Muslim and non-Muslim) could pass their lives peacefully. Discussions ensued on how to make this division. They concluded that two pious people from both the villages should be chosen and a piece of smouldering iron should be placed in their hands. Whatever distance that *buzurg* walked with the iron in his hand will mark the boundaries of his village. For this task Muhammad Husain Sahib was chosen from the village of the Muslims.

Placing his trust in Allah Ta'ala, he stood up and began

walking. When he reached close to Doha, the people of the area fell to his feet and begged forgiveness for their wrongs. Eventually they had to stop him and it was at that point that the boundary of Hatora was marked. Later on when a dispute arose between the two villages, then this river became the boundary between them. Thus it was due to this incident that the village was named Hatora (smouldering iron).

Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA) comes to Baanda

Before going any further, let us first read an anecdote of our Hadhrat (RA)[3].

Once Hadhrat (RA) mentioned: "Whatever work Allah Ta'ala has taken from me is as a result of the duas of my elders. I am the son of a farmer who used to graze animals. It is only the favour of Allah Ta'ala upon me that He has taken work from me. It is through their duas and their barakah that some work has taken place."

"Hadhrat Qaari Abdur Rahmaan Sahib (RA) would often come to Hatora and would stay there for days on end. In those days where the Madrasah stands today, near the southern gate was an open field like a jungle. In that very field, a bed used to be placed for Hadhrat Qaari Sahib (RA) and from here he would conduct his majlis. Today whatever you see before you is the blessings and the fruit of Hadhrat Qaari Sahib's duas."

[3] Hadhrat Qaari Siddeeq Ahmad Baandwi Saheb (RA)

"Some of the elderly people in the village have mentioned to me that Hadhrat Qaari Sahib (RA) used to say that he could smell the fragrance of '*Ilm* emanating from this earth. *Allah knows best."*

After reading this one malfooz, I'm sure that the question has arisen in your heart that, who is this Qaari Abdur Rahmaan Sahib? What was the reason for him coming to Baanda and Hatora? Before continuing with our current topic I will explain very briefly, who Hadhrat Qaari Sahib (RA) was, and I will also mention a few aspects regarding his coming to Baanda and Hatora from the works of Hadhrat-e-Aqdas (RA) and other Ulama.

A brief introduction to Hadhrat Qaari Abdur Rahmaan Sahib (RA)

Hadhrat Qaari Abdur Rahmaan Sahib (RA) was born in Paani Patt in the year 1227 AH. His lineage links up with Hadhrat Abu Ayoob Ansaari ﷺ. He studied Fiqh as well as the Usool and Ma'qool kitaabs by Ustaazul Ulama, Hadhrat Moulana Mamlook Ali Sahib (RA). In the subject of Qiraat he held an esteemed position and was regarded as an Imaam. He studied Qiraat under Qaari Shah Imaamud Deen Sahib (RA). Due to his expertise in this subject, he became known as Qaari Saheb whereas besides qiraat, he gained expertise in many other subjects of both written and applied knowledge's. Thus together with being a Qaari, he was also a great Muhaddith. He was a special student of Shah Ishaaq Sahib (RA) and had also established his *Islaahi talluq* (connection for reformation)

with Hadhrat Shah Sahib (RA). When Shah Sahib (RA) gave him the sanad (chain of narrators leading up to Nabi ﷺ) of Hadith, he said, "I am giving Qaari Sahib the words of the Hadith but the true meaning of the Hadith I have attained from him." After attaining internal perfection and obtaining his blessings, Hadhrat Shah Sahib (RA) granted him *ijaazah* and made him his *khalifa* in all four *silsilaahs*[4].

An introduction to Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA)

Hadhrat Qaari Sahib's hometown was Paani Patt in the district of Karnaal. He stayed in Hatora for some time. Hadhrat was the student of Shah Abdul Aziz (RA) and Shah Ishaaq Muhaajir Makki (RA). Hadhrat's biography called Tazkira-e-Rahmaaniyah has also been printed and contains a detailed account of his life history. I want to mention how Qaari Sahib (RA) came to Baanda and the reason for him staying in Hatora.

Hadhrat Qaari Sahib's recitation of the Qur'aan was such that the birds would stop in "mid air" to listen to his recitation. When Qaari Sahib went to Arabia, he also travelled to many countries. When he reached Yemen, the king at that time gave Qaari Sahib a manuscript of the Qur'aan which was written in gold. This Qur'aan is still kept safely in the Paani Patt library.

During the British rule, Zaahir Shah, the king of Kaabul came to India. On his return journey his train passed Paani Patt. The people of Paani Patt came to the station to receive him. At that

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[4] Conferring of vicegerancy from the mentor to the seeker

time Hadhrat Moulana Qaari Abdul Haleem Sahib, the grandson of Qaari Abdur Rahmaan Sahib gifted Zaahir Shah with that very same Qur'aan and told him that the gift of a king is being gifted to a king.

Hadhrat Qaari Sahib (RA) arrives in Baanda in the era of Nawaab Zul Fiqaar Bahaadur Sahib

Qaari Abdul Haleem Sahib (RA), the grandson of Qaari Abdur Rahmaan Sahib (RA) writes in his book Tazkira-e-Rahmaaniyah that Janaab Zul Fiqaar Bahaadur was bay'at to Hadhrat Moulana Shah Abdul Aziz Sahib (RA) and after him was bay'at to Shah Ishaaq Sahib (RA). Nawaab Sahib requested Shah Ishaaq Sahib (RA) to send one of his khalifahs to Baanda who would benefit the people with his internal and external *barakaat* (blessings). Upon this request, Hadhrat Shah Sahib (RA) chose Hadhrat Qaari Abdur Rahmaan Sahib amongst his other students for this task.[5]

Hadhrat Moulana Siddeeq Sahib (RA) writes that Nawaab Zul Fiqaar Bahaadur had thereafter established an *Islaahi ta'alluq* (connection for reformation) with Hadhrat Shah Muhammad Ishaaq Sahib (RA). Hadhrat Shah Sahib (RA) was also against the British. It was due to his hatred for them that he migrated from India to Makkah Mu'azzamah. Nawaab Sahib asked permission to go with him. Shah Sahib instructed him to look after his people and thus did not permit him to migrate.

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[5] Tazkira-e-Rahmaaniyah pg 49

Nawaab Sahib then requested Shah Sahib (RA) to appoint someone to take care of them. Hadhrat Shah Sahib (RA) chose Hadhrat Qaari Abdur Rahmaan Sahib Muhaddith Paani Patti (RA) for this task and sent him there. For many years, Hadhrat Qaari Sahib (RA) lived in Baanda and served Deen. During the reign of Nawaab Zul Fiqaar, Baanda had become a centre for Ulama and Shu'araa (poets). It was during the same period that Moulana Sakhaawat Ali (RA) and Moulana Abdul Haleem Sahib (RA) the father of Moulana Abdul Haq Farangi Mahalli taught at Nawaab Sahib's Madrasah.

Moulana Abdul Haleem Sahib (RA) lived in Baanda with his wife and children. It was here that Moulana Abdul Haq Farangi Mahali (RA) was born on a Tuesday in the month of Zul Qa'dah in the year 1264. He wrote hundreds of books on all topics and subjects and was an A'alim, his calibre and publicity was not seen in his era.

At that time, Baanda was very backward as far as Deen was concerned, although previously it used to be a markaz of Deen and knowledge and was run by a pious Allah-fearing-Nawaab. There was always a gathering of great Ulama and pious people from all around the country. It was through Nawaab Sahib, his value for knowledge and his close contact with '*Ilm* that he was able to gather around him, great Ulama such as Moulana Sayed Sakhaawat Ali (RA), Moulana Khurram Ali Balhori (RA), Moulana Abdul Haleem Sahib Lucknowi (RA), Hadhrat Qaari Abdur Rahman Sahib Paani Patti (RA) and others.

In the history of Baanda, this was a very eventful and golden era. Qaari Abdul Haleem Sahib (RA) writes that Qaari Abdur Rahmaan Sahib Paani Patti (RA) was appointed by Shah Ishaaq Sahib (RA) to serve Deen in Baanda. Nawaab Zul Fiqaar Sahib really appreciated him but he did not understand the true status and position of Hadhrat Qaari Sahib (RA).

After some time Nawaab Sahib began to realise the true status of Qaari Sahib which made him extremely happy. He then erected a Madrasah for Hadhrat, where large crowds of students would flock. In the same year Hadhrat went to Hijaaz to perform Haj. After completing the fardh Haj, Hadhrat stayed in Makkah Mua'zzamah for one year. Thereafter, he completed a second Haj and returned to India with the permission of his Sheikh. He stayed for a few days in his home town, Paani Patt, where he delivered several lectures to the people. After some time, with the permission of Shah Sahib (RA), he returned to Baanda. The entire area benefited from Hadhrat. He continued his life in the service of the Qur'aan and the Hadith. This period of *barakah* and blessings continued for some time.

Hadhrat Qaari Abdur Rahmaan Sahib (RA) comes to Hatora

There was a *buzurg* from Hadhrat's family by the name of Qaadhi Sayed Muhammad Sultaan. Allah Ta'ala had blessed him with great capabilities. Together with being a Qaadhi, he also possessed very noble qualities. Amongst which were humility, caring for others, and *Istighnaa* (being independent of others). Based on these special qualities, Nawaab Zul Fiqaar Sahib valued him greatly and also included him among his very special friends and consultants.

When Qaadhi Sahib used to go to Baanda, he would engage in lengthy conversations with Nawaab Sahib. A few days would pass and Nawaab Sahib would send a messenger with the message that Nawaab Sahib is thinking of him. Despite this close relationship, Qaadhi Sahib's level of *Zuhd* (independence) was such that until the end of his life, Hadhrat Qaadhi Sahib lived in an unbaked room which was built near the Musjid. He never sought help from Nawaab Sahib for any of his needs. He would eat and drink at his own expense and would never tolerate accepting any favour from anyone. Nawaab Sahib desired to build a beautiful house for him in Hatora but he refused this offer.

At the same time, Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA) returned to Baanda on the instruction of Hadhrat Shah Ishaaq Sahib (RA) and the request of Nawaab Zul Fiqaar Sahib (RA). Together with *ta'leem* (learning and teaching), he also engaged himself in making the *islaah* (reformation) and

tarbiyah (Islaamic nurturing) of the people. Since Qadhi Muhammad Sultaan Sahib was amongst the close companions of Nawaab Sahib, he also established an *Islaahi ta'alluq* (connection for one's reformation) with Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA). Most of the people in his family also took bay'at (Pledge of allegiance) at his hands.

From that time Qaadhi Sahib offered himself for Qaari Sahib's service. His devotion together with his love and faith in him increased. As a result of this love and connection, Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA) came to Hatora on the invitation of Qaadhi Sahib. When Hadhrat arrived here and saw the simplicity of the Muslims in this village and their love and faith in him, Hahrat's enthusiasm for *da'wat*, *Islaah* and *tarbiyah* increased greatly. Thereafter, Qaari Sahib began frequenting Hatora. He would stay there for many days and would conduct majaalis. People continued deriving benefit from him.

Hadhrat Qaari Siddeeq Sahib (RA) once said that he had seen that unbaked room where Hadhrat Qaari Abdur Rahmaan Sahib (RA) used to live in. He also mentioned that during the summers, Hadhrat used to place his bed on that piece of land where the southern gate of the Madrasah stands today. A cool breeze used to blow in that area.

Hadhrat (RA) had made one nikaah in Baanda as well. He regarded Hatora as his home and would bring his family and children along with him. He stayed for lengthy periods of time and benefited the people. During the fight for independence

he stayed in Hatora for a long time. The details of his stay are as follows.

Hadhrat Qaari Abdur Rahmaan Sahib's (RA) grandson, Qaari Abdul Haleem Sahib (RA) writes in his book Tazkirah e Rahmaaniyyah that Nawaab Zul Fiqaar Bahaadur Sahib (RA) was regarded as a terror suspect in the eyes of the English and Hadhrat Qaari Sahib (RA) had a very close and special relationship with Nawaab Sahib. It is well known that at the time of fitnah the cursed oppressors do not differentiate between who is right and who is wrong. On the slightest suspicion a person is put under scrutiny. Of course, Hadhrat was completely innocent from this fitnah and the English were well aware of this. The effects of the mutiny in 1857 were witnessed in and around Baanda.

Two months before this fitnah, no one thought that Baanda would become a target. Hadhrat (RA) felt, however, that the people of his household should be sent to Hatora which is about 10 miles away from Baanda. The moment this thought entered Hadhrat's mind, he sent his family and children to Hatora and also purchased 50 mann (measure of weight) of grains and dholl and other provision which he sent with them.

Barely two months passed when looters and invaders spread throughout the entire area. Despite all the surrounding villages being affected with devastation and killing, with the *fadhal* of Allah Ta'ala, Hatora remained safe. One year after 1857, my respected uncle, Moulana Qaari Abdus Salaam Ansaari (RA) was born. When this fitnah subsided and safety

prevailed, Hadhrat returned to Baanda and resumed teaching. Students began flocking to him and once again the Madrasah was occupied.

Hadhrat Qaari Sahib's unparalleled example of independence and adherence to the sunnah during the fight for freedom

Who is unaware of the enmity that the British harboured for the Muslims and their oppressiveness towards them? In 1857 when the English had caused an uproar, the people of Baanda showed great resistance and they opposed the English openly. The English were very perturbed at this. Many amongst the ignorant masses oppressed the innocent English women and children. When Hadhrat Qaari Sahib (RA) heard of this, he became extremely perturbed and openly condemned these actions saying that our religion does not permit us to behave in this manner. He also gave them sanctuary in his Madrasah. He emphasised to the students to take care of those oppressed, saying that no one should harm them.

The English were so impressed with Hadhrat Qaari Sahib's good conduct that some of them accepted Islaam. After some time when the British gained total control and Nawaab Zul Fiqaar was forced to go to Indor during the mutiny, Hadhrat Qaari Sahib (RA) also left Baanda and lived in different places like Hatora, Chenehra, etc. When this fitnah subsided and peace and tranquillity prevailed, Hadhrat (RA) went back to Baanda and once again engaged himself in teaching Deen.

After some time, Hadhrat received a letter from a commissioner stating that he had been chosen to receive a total of 100 000 rupees annually due to the kindness shown by him towards the ruling English class. However, Hadhrat (RA) did not go to receive this himself nor did he reply to the letter.

Eventually, the English themselves came to Hadhrat. Those who had sought protection from Hadhrat during the mutiny respectfully insisted that he should go to the commissioner. But Hadhrat (RA) refused to go and accept this gift. He replied saying,

“ لانريد منكم جزاء ولا شكورا". “

We did not serve you for any worldly motive but rather it is our religious obligation that we should help the oppressed.”

Hence, assisting you at that time was our religious and moral obligation. Furthermore, it is also our humanitarian right that we should assist those that are in trouble. There is no need for the government to recompense me in any way and neither do I need anything from you people. Please forgive me.” It was only then, that these Englishmen greeted him respectfully and returned.

Moulana Ameenud Deen Sahib's return to Hatora and the continuation of his ta'leem

The people of Hatora were much attached to Hadhrat Qaari Abdur Rahmaan Sahib (RA) as he lived in Hatora for a long time. Many of them had taken bay'at with him. After Qaari Sahib (RA) returned to Paani Patt they maintained this relationship. This is why Hadhrat's[6] grandfather went to study in Paani Patt where he lived for a while. The relationship between the people of Hatora and Paani Patt continued. After Hadhrat Qaari Sahib (RA) left, his son Qaari Abdus Salaam Sahib used to visit and stay for lengthy periods. The people of Hatora benefited tremendously and studied by him.

In Sawaanih-e-Fathiyyah[7], it is written that after Qaari Abdur Rahmaan Sahib passed away, Qaari Abdus Salaam remained his successor and continued teaching tajweed and qiraat-e-sabah[8].

Hadhrat Moulana Ameenud Deen Sahib[9] studied Arabic, Persian and some of the initial books under Qaari Abdus Salaam Sahib. He also went to Paani Patt and chose to study under Moulana Noor Muhammad Sahib. In that era there was neither a Madrasah nor a Maktab in the whole district of Baanda. The people in the area complained to Moulana Abdus Salaam Sahib that this whole area has become empty. They

[6] Qaari Siddeeq Ahmad Saheb
[7] Name of a kitaab
[8] Seven styles of qiraat
[9] Hadhrat Qaari Siddeeq Saheb's mothers brother

requested him to leave Moulana Ameenud Deen Sahib there to teach them Deen. When Hadhrat requested Moulana Ameenud Deen Sahib to stay he said: "Hadhrat you know that I am still studying. I have reached only up to Kaafiyah. I still have to continue my studies. If I stay away here, my studies will be affected."

Moulana Abdus Salaam Sahib lowered his head in *muraaqabah* (meditation) for some time and said. "Ameenud Deen, remain here. This is what Allah Ta'ala wants of you. Through you, Allah Ta'ala will confer great favours and blessings in this area." Thus Moulana Ameenud Deen Sahib (RA) remained here and Allah Ta'ala used him to spread Deen in the entire area. Our Hadhrat (RA) is also one of the special students of Moulana Ameenud Deen Sahib (RA), the details of which will follow shortly.

Chapter 2

Hadhrat's family lineage and the biographies of some of the pious people in Hatora

It has been mentioned in the previous pages that Hadhrat (RA) had intended to write down the history of the madrasah as well as the history of Hatora. In fact he had commenced writing it and had completed about two and half pages. The last few lines of that composition are as follows;

The local people living here were originally from Iraq. It is for this reason that for a long period of time this environment had no effect on them at all. However, as time passed, the conditions also began to change. Eventually such a time came when those special qualities of this family all terminated and the effects of them living in this country became apparent upon them. In every era there were those who kept alive their heritage and became an example of *hidaayah* (guidance) for others.

We will now mention a few incidents of these pious people for the readers;

It's a pity that this was the last sentence that Hadhrat (RA) had written. However from time to time Hadhrat (RA) would mention certain incidents regarding his family especially their link to the Sayed family (family of Rasulullah ﷺ). From these incidents one would easily come to know the love, muhabbat, care, compassion and kindness these people possessed.

I (the author) had collated many such incidents which Hadhrat (RA) had mentioned to us on different occasions. Whatever comes to my mind I will mention it hereunder. Whatever is outstanding, I will *Insha Allah* try my best to include it in the future editions. These incidents are such that I have heard them directly from Hadhrat (RA). I make dua that Allah Ta'ala make this effort a means of fulfilling Hadhrat's wish and also that it becomes a means of guidance and *hidaayah* for the people. *Insha Allah*.

On different occasions, Hadhrat (RA) would stress on the family members to preserve the incidents of the family. He would say to them, "Look how they had lived their lives in piety and righteousness. Look and follow in their examples. A real Sayyid is one whose actions are like the Sayyids. A Sayyid is not only a Sayyid through his family lineage. A Sayyid is one who is linked to Rasulullah ﷺ through his actions and character." When mentioning the incidents of the generosity and big heartedness of Hadhrat Hasan and Husain رضي الله عنه he would say, "Only those people who possess their qualities are worthy of being called Hasani and Husaini. Forgiveness, clemency, generosity, abstinence, fear of Allah سبحانه وتعالى and independence are the special qualities of the Sayyids. With what face can we call ourselves Sayyids? We are linked to Rasulullah ﷺ through our lineages but how is our character?"

Hence we have added some of the incidents of Hadhrat's family so that we may have an understanding of the environment where Hadhrat (RA) had opened his eyes. It is the duty of the coming generations to preserve this Islamic

lifestyle, this sincerity and simplicity. We should make an effort to preserve it and revive it till our last breaths.

The Deeni atmosphere of Hatora

Hadhrat (RA) used to say that the people of Hatora had benfitted tremendously from Hadhrat Qaari Abdur Rahmaan Paani Patti Sahib (RA). People used to sit and benefit from his lectures. It was through his *barakah* that people began turning towards Deen. Even little children had the desire to worship Allah Ta'ala.

My paternal grandfather would spend most of his free time in the musjid. He would punctually call out the adhaan. Every year he would sit for I'tikaaf. There was always someone in our family who kept up this practice. After my grandfather I started sitting in I'tikaaf. *Al-hamdulillah* upto this day I have never missed it out.

Hadhrat (RA) mentioned that most of the people of the village were punctual on salaah. There was hardly a person who would miss out his salaah. The musjid would be filled with musallies. In Ramadhaan, the musjid would always remain filled. People would be engaged in zikr and tilaawah. It was a unique environment of Noor. At home the women would recite many paras of the Qur'aan daily. I had also seen this wonderful environment and it is through the barakah of this environment that *Al-hamdulillah* this enthusiasm was revived within us. In those days the masaajid used to be occupied by the youth and children as well. They would compete with one another to come first to the musjid and recite the Qur'aan.

They would compete to see who would come first and have the honour to call out the adhaan. Children will always be children and their actions will be childish. Thus they formed 2 groups and began competing with one another that who will come first and call out the adhaan.

In this regard, Hadhrat (RA) narrated an incident regarding himself. He says, "There were some of our people who would come several hours earlier to the musjid. Many a times they would take turns to sleep in the musjid. Some of our companions would promptly put themselves forward to call out the adhaan resulting in which my other companions and myself would be left behind. This friend of mine was so enthusiastic that he began calling out the adhaan before its time. People began rebuking him. When Hadhrat (RA) used to explain this incident he would have a broad smile on his face. He used to say, "How wonderful was the environment in those days. What Deeni enthusiasm existed in the youth. No one even knew what was fighting and quarrelling. If they had to compete with one another then that too it was in Ibaadat and tilaawat. What a wonderful time that was. How sad it is that all of this is slowly coming to an end.

Fear of Allah Ta'ala

Hadhrat (RA) whilst explaining the conditions of his family mentioned, "In those days most of the people were inclined towards Deen. Trustworthiness, honesty and the fear for Allah Ta'ala were found in men, women, children and the elderly folk. They themselves would stay away from deception and

oppression and make sure that their children and animals also did not become a means of harm to anyone. They would make sure that their animals did not stray away into the fields of other farmers thereby harming the crops of others. They would not allow their animals to walk in the fields of others and even if they did allow them they would first place a muzzle on their mouths so that they could not eat anything.

In this regard, once Hadhrat (RA) mentioned an incident regarding his son's father in law, Janaab Abdur Rabb Sahib's, great grandfather. Once his ox went into the field of a non Muslim and uprooted a plant. He immediately shook it and tugged it out of its mouth not allowing it to eat the plant. For a long period he grieved over the fact that his ox had caused harm to someone's farm. He could not bear this at all. Thus he began querying as to the owner of the farm until eventually it was told to him that it belonged to this non Muslim person. He showed the farmer the broken plant and confessed saying, "Today my ox has caused damage to your plantation. Whatever compensation you wish to take from me you may take it. I am willing to pay whatever it is." That poor non Muslim fell to his feet and in a very embarrassed tone said, "O my master, whatever I have is because of what you people have given me. Why are you embarrassing me like this?"

They had maintained such excellent relations with their non Muslim counterparts and such kindness they had portrayed that they always felt indebted to their kindness and were always affected with their good character.

Most probably Hadhrat (RA) had mentioned regarding this same buzurg that when his wife passed away, after the burial etc. was over, he addressed her saying, "Don't be frightened, I am also coming after three days." True to his word, after three days he called his sons after completing his salaah and gave them his last and final advices. Thereafter in a loud voice he recited the kalimah and left this temporary abode. He is buried close to his wife.

Poverty

Hadhrat (RA) had mentioned that in those days poverty was the order of the day. Every day people suffered hunger in their homes. He even mentioned regarding his own house,

"On several occasions we did not even have money to purchase paraffin for the lamps. My granny used to spin yarn in the moonlight. My mother used to sew kurtas for two paisas. If we had food for one meal we stayed hungry for the next. We would regard it as a day of great joy if we got chutni and roti to eat for two meals in a row. Such a time had also come upon us where we had to break leaves from the trees, boil them and eat them. This was a time of poverty and constraint. My father had already passed away. My two sisters who were younger than me had already passed away in this condition of poverty and hunger. I remember clearly that people would bring cotton seeds from the fields and boil them. Everyone used to eat from it. In those days there used to be lots of berries growing in the jungles. People would pluck them and survive on this. This was not only the condition in

my home, it was the condition in most of the homes. Every second day people would stay hungry.

Some of the elderly folk in my family had mentioned that at times people used to grind the bark of the Seemer tree into flour and make bread out of it. The entire area suffered abject poverty.

Thereafter Hadhrat (RA) used to say, "That period however was still much better than this period. There was no fighting and quarrelling, no fitnah and corruption. Whatever people found, they ate and survived. The rest of their time they spent in making the zikr of Allah Ta'ala. When the floodgates of wealth opened up, it brought along with it much fitnah and corruption. It was from that time that fitnah and fighting with one another began.

On several occasions our Hadhrat (RA) used to quote Hadhrat Moulana Abul Hasan Ali Nadwi (RA),

"It is our first hand experience that whenever a family starts progressing from a worldly perspective in wealth and dunya, this is the beginning of its collapse. They become the victims of fitnah and corruption. Too much of wealth is not suitable for us. There is '*aafiyat* (goodness) in poverty and simplicity."

After mentioning this anecdote, our Hadhrat (RA) used to say that Hadhrat Moulana (RA) has spoken the truth. I have also seen this happen with my own eyes. Look at the condition of Baroli and Hatora. As long as there was poverty in Baroli, no one knew what fighting meant. Now that wealth is pouring in

abundance, look what has happened. Enmity for one another has increased. People are killing one another. Upto this day they are still killing one another. Hundreds of thousands of Rupees have been spent on court cases.

Generosity, Kindness and Sympathy

Once when speaking about the elders of Hatora, Hadhrat (RA) mentioned, that in those days poverty was the order of the day. Every home suffered with hunger. There were also some servants of Allah Ta'ala whom He had blessed with abundance. They would look after the poor, see to the orphans and widows, etc. There was one person by the name of Muhammad Ilyaas, whom Hadhrat (RA) used to often speak about. He built a warehouse in front of the musjid which he filled with grain from time to time. It was his habit to take a survey of the village and give out grains to those people who did not have any food. This generosity of his was not only confined towards the Muslims, but he would look after the needs of the non Muslims in the same way.

He would give many people grains on loan and would say to them that you can pay me back when you harvest your crops. Many of them would not even pay him back after the harvesting period was over. He would then say to them, "Very well bring to me the same amount in the form of berries from the jungles. The jungles used to be full of berries and any person could obtain as much as he wished. This was only his kindness upon them that in this manner he would relieve them of the burden of debt.

Once Hadhrat (RA) mentioned regarding this same buzurg that it was his practice that after the Fajar Salaah he would go out for gusht. In those days people had to grind the flour with their hands because there were no machines to grind flour. In most of the homes the women would grind the flour before Fajar. Hence before Fajar one could hear the sounds of the grinding stones. This person would go around the houses and wherever he did not hear the sounds of the grinding stones he marked those homes. After Fajar he would ask the people of those homes why they were not grinding flour. If they were in need they would maintain silence and hang their heads in shame. This buzurg would understand and instruct his servants to deliver grain to their homes.

Hadhrat (RA) had mentioned, "I had seen this warehouse with my own eyes. It would always be filled with grains. This was the capitol of the pious people in those days." May Allah Ta'ala grant us all the *taufeeq* (ability) to follow in the beautiful example of our pious predecessors. *Aameen.*

Assisting others

Hadhrat (RA) mentioned one incident of those times as follows,

"It was a very excellent era. It was common for everyone to help and assist others. Everyone lived like brothers. They would all help and assist one another. Everyone would take part in each other's happiness, sadness, weddings, functions, etc. Some servants of Allah Ta'ala have made it their work to

assist those in need."

Hadhrat (RA) once mentioned an incident regarding one of the pious people from his family. He says,

"He used to help everyone in purchasing their necessities. He would go to the bazaar with those who were needy and purchase their items for them. People used to come to him and express their needs. He would make an appointment with them and ensure that he would help them out. Some poor non Muslims would also come to him and say, "My daughter is getting married. I have to purchase the Jehez[10]. Come with me to buy it. He would even go with them to render his assistance. In this manner he would try and help everyone. The morning that he passed away, some people whom he had given an appointment to take them to Baanda to buy their things had come to his house. These poor people went back crying in grief for this great loss."

Protecting the wealth, life and integrity of others

Once Hadhrat (RA) mentioned an incident that occurred some time ago. He says "In the village, there were such people who struck awe into the hearts of others through their influence and power. With their influence they used to assist the creation of Allah Ta'ala. In their presence no one could even attempt to rob any of the villagers of their wealth or even their integrity. In order to maintain peace and justice they would be

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[10] According to the custom in India, the bride's father has to give the groom a large amount of gifts before he accepts the bride in his home

prepared to sacrifice their bodies, souls and wealth. It was their nature to help the oppressed.”

In this regard Hadhrat (RA) used to mention one incident of a person whom they used to call ‘Tulla Maamoo’ Hadhrat (RA) says, “Tulla Maamoo had undergone great amounts of difficulty and hardships in order to maintain peace in the village. In his era, leave alone the homes being safe, even the farmlands were safe from theft. He was a man of such courage that at nights also he would patrol the farmlands. If he came to know of any thief he would thrash him properly. Even a mother in law felt scared to look sternly at her daughter in law. There was complete peace and justice in the entire area. How sad is it that such people are quickly leaving this world. May Allah Ta’ala once again create the likes of such people. *Aameen.”*

Unity despite the differences

Hadhrat (RA) used to say that differences of opinion in those days were not like how it is today. Nowadays if we have a difference of opinion with someone then we drag his name, respect and honour to the gutters. There is absolutely no understanding and consideration for people left anymore. One does not even go to meet or speak with his counterparts. A veil is thrown over all his good qualities.

Our elders were such that they maintained unity despite having a difference with others. They would show kindness and sympathy to one another, share in one another’s sadness

and happiness. In this regard also, Hadhrat (RA) mentions one incident as follows,

"There was some difference of opinion that occurred between two people which had reached up to the courts. Both parties needed to go to the courthouse in Baanda to fight the case, but the relationship between them was such that they were still on talking terms, they were in and out of one another's homes to the extent that one day before the final hearing, one of the parties asked the other party if he knew the correct date for the hearing and whether he made any arrangements for transport. (In those days it was very difficult to travel from the village to the town. One had to either travel by foot or by ox-cart.) The other replied that he had not yet made any travel arrangements. The first person replied, 'Don't worry. I have made arrangements for transport, you can come with me.'

Hence both the parties (the plaintiff and the defendant) went together the next day to the courthouse. Since much time had passed before their case would commence, they both went to one corner and opened up their lunches to eat together. Whilst they were eating, their names were suddenly called out. Both of them presented themselves immediately. The judge looked strangely at them and asked in surprise, "Who is the claimant and who is the defendant? Where is your opposition?" The claimant pointed to his companion and said that he is my opposition. The officer was surprised and said, "You people are very strange. Your fighting is also very unique. Both of you come together in one vehicle and go back together in the same

vehicle. You both sit together and eat. How strange is this?"

Hadhrat (RA) used to mention these incidents and say that this was how our elders differed with one another. Their differences did not become an obstacle in respecting and revering one another. Despite their difference they would be in and out of one another's homes, join in one another's moments of happiness and grief. They would not even tolerate backbiting or speaking ill of one another. May Allah Ta'ala also grant us the ability to adopt this beautiful example. *Aameen.*

The following are a few incidents regarding the pious people in Hadhrat's family written by Hadhrat (RA) himself.

I wish to pen a few incidents whereby you will be able to get a glimpse of the unity that prevailed in our village, but before I write down anything I will first write down a few incidents of the pious in our family.

My Grandfather

My grandfather had one brother. In his time, a drought struck our village. He had stored a lot of grain. Most of the homes in the village had no food at all. In those days we had no grinding mills powered by electricity. He used to go around the homes and hear if the hand mills were in operation or not. If he did not hear the sounds of the mills, he would call the inmates of that house and give them some grain. There was no distinguishing between Hindu and Muslim. In fact the Hindus

used to be in larger numbers. In this way he would assist the people the entire year round.

It was the custom in our village that whenever any of the girls got married and they were leaving home then everyone would get together and bid her farewell. He would also go to that home and present her with many gifts as though it was his daughter that he was bidding farewell to. There was no one in our village that he did not assist and support at the time of need.

Hadhrat's uncle (Fathers sister's husband)

My uncle was the chief of our village. At nights he used to patrol the entire village. It was in his time that the police had come and arrested one of the chamaars[11] in our village. They accused him of stealing and began hitting him. My uncle reprimanded them saying, "You have no right to hit him. You cannot hit anyone from my village in my presence." He then said to the police officer who was a Muslim, "Dare you lift a finger on any of my men and you will regret the day you were born." He then laid a complaint to the head police and had him removed.

[11] The chamaars are regarded as a very low class of people in India

Hadhrat's uncle (father's brother) and Hadhrat's father

My father's uncle[12] had handed over his entire farm to one chamaar. He used to do all the work in the farm according to the opinion of this chamaar. He had an agreement with him that whatever he wished to take for himself he may take and whatever he wishes to give to him he may give it to him. He arranged for this chamaars sons to be married and if any of his children fell ill he would see to it that they were treated properly. Today the grandson of this very same chamaar, who has now left the village and lives with his in-laws, has opened up a case against me regarding the madrasah land. Everyone in the village knows that this is a false claim.

My father had also brought up one chamaar like a son, who is still alive. If you take my father's name in front of him he starts to cry. Unfortunately his son, through the influence of others, is trying to stab me in the back.

There are hundreds of such incidents in the lives of our pious elders. There are many Hindus living in and around the village who owe monies to my uncle (father's brother). All of this is noted down in his diary. Up to this day no one has come forward to pay these debts. These are only few incidents that I have written. If I have to write down all the incidents it will become too voluminous.

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[12] Mother's sister's husband

Hadhrat Qari Sahib's incidents

Now I will note down a few incidents regarding the experiences with the chamaars and the Hindus of my village.

Once the well where the chamaars were filling water became spoilt. Hence they had to go quite a distance to fill water. This would cause them much difficulty and trouble. Thus I installed a tap for them near the madrasah main gate to make it easy for these chamaars to get water. The entire village is a witness to this. Near the main gate of the madrasah, with the help of the village people, we built some houses for the chamaars on my own property. This definitely spoilt the look of the madrasah but I did not worry about this, rather I looked at the need.

One youngster from the chamaars fell very ill. He was afflicted with TB. He tried every type of treatment but was unsuccessful. He came to me and said that he could not manage anymore. I sent him to Nogaawu Chawooni (Name of a town) with one of my people to get treatment. I never took a cent from him.

Once one destitute chamaar fell ill and I gave him a good amount of money and thereafter he passed away. Up to this day I did not ask his son for that money. There is probably no Hindu Family in this village whom I did not help out in some way. Whenever they needed anything I gave them thousands of rupees. Up to this day there are many Hindus and Chamaars who owe me large sums of money. If any one of them wished to build a house or needed money for a

wedding, I made every arrangement to help and assist them.

Hadhrat's Father in Law

Hadhrat (RA) says, "My father-in-Law, Nawaazish Ali, was a wealthy landowner. He would harvest 700 mann[1] of grains from these lands. He was extremely handsome. He had some contact with Lucknow hence he would always be seen wearing a topee and Sherwaani. He would look like a nawaab[2]. He had an excellent temperament and was very generous.

In season he would fill the grains in his vehicles and distribute to the poor. Most of the former people were of this nature. Everyone had a temperament of keeping family ties and wishing well for others. No one knew the meaning of fighting and arguing. In those days poverty was very common particularly in that area people were extremely poor. In the entire area there was only one grinding mill in Baanda. People used to grind the flour in their homes with their hands. The women would grind the flour in their homes before Fajar.

In this village, Hatora, some of my relatives whom Allah Ta'ala had blessed with abundant wealth would survey the homes to see where the mills are grinding. They would call up the people whom they did not hear the sounds of the grinding mills and ask them why they were not grinding flour. These people who never knew how to stretch their hands out to

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[1] A type of weight used in India
[2] Wealthy class of people in India

anyone would keep their heads hung in shame. Immediately they would command their servants to deliver grains to these homes. In this manner they would distribute the grains. There was a large canopy near the musjid and beneath it there was a storeroom that was filled with grains. They would distribute grains from here throughout the year. They would in fact do more than what they could easily manage. No one knew what is fighting, arguing, stealing and robbery. What an excellent period it was."

Hadhrat's maternal uncle

Hadhrat (RA) mentioned that I had one maamoo (mother's brother). He possessed mastery in the Persian language. Most of the time he used to be busy studying Masnawi Shareef. After Asar he would sit on his bed and read out the Masnawi Shareef to the people. He had great love for me. After Asar he used to sit outside the musjid and read the kitaab. When I needed to go home, out of awe and respect for my uncle I used to take another road to avoid crossing paths with him. I had so much of awe for him that I had no courage to even walk past him.

Once Hadhrat (RA) mentioned, "My uncle was extremely intelligent. He used to live in Hatora. At one time they were appointing chiefs in each village. In Hatora also there was some talk about choosing someone as a chief. Most of the people felt that a Muslim must be made a chief. Others felt that the chief should be chosen from another religion. In short everyone was very excited as it was the first time each village

was going to elect a chief."

My uncle felt that one of the chamaars should be made the chief. Some of the Muslims opposed this. My uncle said to them, "Just listen to what I am saying whether it makes sense to you or not. Later on you people will come to understand what I am saying." Hence one of the chamaars was made the chief. This news spread like wild fire through all the villages that the Muslims are very accommodating people. They have all got together and made a chamaar the chief of the village.

After a few days when the government authorities came to the village, they stopped outside the house of the chamaar chief and called out for him. He did not even have a lounge. He brought out a bed from his house which was soiled with the urine of a child and bade the officer to sit on that. The officer was enraged. "Is this a chief or what?" he retorted. "He doesn't even know how to talk. He doesn't have any place to sit even."

In the next election, all the chamaars got together and begged the Muslims to take charge of the village. "We cannot take control of the affairs of the village" they said. This was all my uncles' far sightedness. He was a very intelligent man. If he did not do this the chamaars would have all come in opposition against the Muslims.

Hadhrat's wife

Hadhrat (RA) once mentioned that my wife is from a very noble family. My father-in-law was a very senior person. He owned a large piece of land from which he used to harvest 700 mann of grain. He was blessed with a daughter after many sons thus she was very beloved to her parents. She grew up with lot of love and affection from her parents. She also enjoyed many favours on their hands, but she is very patient and very grateful. She lived a life of difficulty and hardship with me but not once did she ever complain about anything. Initially when there were very few students in the madrasah, she used to cook two meals daily for 30-35 students. She used to even repair the walls of the unbaked house that we lived in. Once she was repairing the walls of one of the homes that belonged to the madrasah when she fell from the upper storey. She broke her bone with that fall. Up to this day she still suffers with pain in the winters.

Hadhrat's two sisters

Hadhrat (RA) mentions that we lived our lives with great difficulty and hardship. Most of the time there was hunger at home. My two sisters who were younger than me would spend days on end without having any proper food to eat. One was five years old and one was seven. Both of them passed away shortly after my father's demise. One passed away three days after him and the other passed away a few months thereafter.

The condition of Hadhrat's home

Once whilst on a journey, Hadhrat (RA) gave an account of how he worked in the area. He says, "That period was a period of extreme poverty. There were no arrangements for even food and drink. We used to travel by foot only. I remember very clearly my mother and one of our neighbours spinning yarn in the moonlight. We never could afford paraffin for the lamp. There used to be nothing at home to eat. We used to survive on herbs and shrubs. We used to mix some flour with it and boil it so that it increases the quantity. In those days Habeeb (Hadhrat's eldest son) was not working. He was not even capable of working at that time. I was responsible for all the household expenses. I used to purchase clothing from Kaanpur and sell them in the market place. Together with this I also used to do the effort of Deen. In those days no one knew me in Kaanpur. There was one Haafiz Sahib there. He used to load my goods into the vehicle and see me off."

Chapter 3

Hadhrat's grandparent's, brothers and sisters

Hadhrat's (RA) grandfather had one brother. Thus there were two brothers, Abdur Rahmaan and Abdul Wahhaab. Abdul Wahhaab had 2 sons and three daughters and Abdur Rahmaan Sahib had three sons. Muhammad Nazeer, Muhammad Ameer and Sayed Ahmad. Sayed Ahmad was Hadhrat's father. He had one son and two daughters. Hadhrat (RA) is the eldest. Both his sisters were younger than him. After Hadhrat's (RA) father passed away both his sisters also shortly passed on leaving Hadhrat (RA) all alone. His grandfather then took care of him.

Hadhrat's Grandfather

Our Hadhrat's (RA) grandfather Abdur Rahmaan Sahib was a man with great potential and had a great desire for '*Ilm*. He also knew Arabic and Persian. He displayed a very high level of *zuhd* (abstinence) and was an ardent *aabid* (worshipper). He attained expertise in the field of Qiraat which he studied under the auspices of Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA). He travelled to Paani Patt to study. He also enjoyed the special attention and care of Qaari Abdur Rahmaan Sahib (RA). Most probably he had also taken bay'at (a pledge of allegiance) with Hadhrat Qaari Sahib. Some people have also mentioned that in the Jihaad for freedom in 1857, a warrant of arrest was meted out on his name. Hence for some time he

kept on moving from place to place.

He used to do farming for a living. He would go himself to the farms which were some distance away from the Musjid and he ploughed the lands himself. In fact he did all the work himself. At the time of salaah, without delaying he would ensure that he would be at the Musjid before time. He used to give the adhaan and perform his salaah with jamaat. Thereafter, he would return to the fields. In those days there were no watches to keep time. Whenever the time for salaah approached, he would perceive a slight headache whereby he would come to know that it is the time for salaah. He had established the times for the different salaah for the local musallis in this way that if the sun reached a certain point then it would be the time of Zuhr and if it reached another point, it was the time of Asar, etc.

He had a special passion for the *tilaawat* of the Qur'aan-e-Kareem. He used to recite the Qur'aan very beautifully. After Maghrib Salaah he used to be engaged in nafal salaah for a long time and after Esha Salaah he would remain occupied in reciting *wazaaif* for lengthy periods. Hadhrat (RA) used to mention that until my grandfather did not complete his *wazaaif*, I would remain sitting with him. In the summers I used to fan him with a hand fan. After he completed his *ma'moolaat* he would lie down on his bed and I used to massage his hands and feet and only after ensuring that he was asleep would I then go to sleep. This was almost a daily routine. Every year, punctually in the month of Ramadhaan,

my grandfather used to sit for I'tikaaf in the last ten days.

Some of the elders in the family said to me that he was extremely pious and righteous. He kept domesticated oxen and other animals at home. He was extremely careful that the animals should not eat the crops of others. For this reason he used tie a muzzle over the mouths of the animals. One day an ox freed its mouth and ate the crops of another farmer damaging one shrub. Immediately my grandfather removed the shrub and tied its mouth up again. He took the damaged shrub to the owner of the farm and admitted that his ox had been responsible for the damage and asked the farmer to take any remuneration from him or to forgive him.

It was his special habit that he would pick up any piece of paper lying on the road and would encourage others to do the same as it is an item used to obtain *'Ilm* and should be respected. In the same vain he would strongly prohibit hitting any animal whilst it was urinating or defecating, insisting that it must be allowed to urinate with ease. He used to say, "What will you lose if you have to wait for just one minute?" Towards the end of his life he made a bequest regarding his grandson[13] that, "No one should make him abandon his *ta'leem*. Any person who was guilty of this, I will hold him responsible on the day of Qiyaamah."

At the time of his death, in the last moments of his life, he was extremely critical. Hadhrat (RA) narrates: "When my grandfather was in his last days, he was extremely ill. In that

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[13] Hadhrat Qaari Siddeeq Saheb

condition he did not miss even one salaah. He used to sit up and perform his salaah. On the day that he passed away, his condition was extremely critical. He fell unconscious a number of times. The moment he regained consciousness, he would ask immediately whether the time of Zuhr had commenced. The people replied in the negative. After some time he asked again whether the time of Zuhr had commenced.

Once again the people replied in the negative. "You are mistaken," he said. "The time for salaah has definitely commenced." He then stood up and performed his salaah. Due to weakness it was difficult for him to even stand up. It was also very difficult for him to make sajdah. When he performed sajdah, one of the people taking care of him picked up the pillow so that he could make sajdah on it easily. Immediately he pushed it away to make sajdah upon the ground (as this is not permissible). At that time I was young and did not understand much. Later, when I was studying Qudoori, I came to know of this ruling. It is clearly written that nothing should be lifted towards the person performing salaah. In this manner he completed two rakaats of salaah. Thereafter his condition became extremely critical and it became difficult for him to perform his salaah. He made salaam after two rakaats and asked for help to lie down.

I heard my grandfather reciting *'Laa illaha illaallahu Muhammamdur Rasulullah'* in a loud voice and at the time he recited the kalimah his soul departed from his body, *'Inna lillahi wa inna ilayhi raajioon'*. At the time of his demise, the grief could be sensed even among the animals. At the time of

his burial, the oxen went to the qabrustaan on their own with tears flowing from their eyes. He was buried in the family graveyard near the Eidgaah.

A few of Hadhrat's grandfather's last advices

Whilst teaching Bukhaari Shareef, our Hadhrat (RA) mentioned in the chapter on *maut* (Death) that his grandfather had written out a will, wherein he bequeathed many things. This will is still preserved.

1. There was one *wasiyyat* which he made regarding myself which is as follows: "Siddeeq's *ta'leem* must not be abandoned. If any person has to make him leave his *ta'leem* I will hold him responsible on the day of Qiyaamah."
2. He also bequeathed that as long as I am studying I should not get married. *Al-hamdulillah* both bequests were carried out.
3. Another bequest of his was that when he passes away there should be no customary 3 day and 40 day functions.
4. He also bequeathed that on his death no one should cry and scream extraordinarily.

A brief introduction to Hadhrat's Grandmother

Hadhrat's respected grandmother also lived in Hatora. She was an extremely pious, virtuous and religious devotee. It was always her routine that after completing the household duties she would become involved in zikr and ibaadah. It was her natural temperament to be neat and clean. It was difficult for any small child to mess in her home. The women of the village were well aware of this and whenever they visited her they would go without their children or if their children accompanied them, then they would ensure that they were looked after. However, children will be children and despite these efforts they would still, at times, urinate on the unbaked floors. She would not get peace of mind until she scraped out and threw away that piece of land and replaced it with clean earth. She would also make a point of scraping out the floors of the entire house once or twice a year and replace it with pure and clean soil from the fields.

It is quite apparent that this is not the Shar'ee *mas'alah* but nevertheless it is still a lesson for those women who are not particular about cleanliness in their homes. She was so particular about purdah that once a week, when she would go to visit her sister's home which was some distances away, she would travel in the evening. Hadhrat (RA) himself explains that she would first get some of the little boys to survey the area to make sure that there were no men around. Only when she was satisfied about this, then with complete purdah she would go to visit her sister. On her return as well she would

also be very particular. This was her weekly practice.

Hadhrat (RA) used to say that his Daadi Marhooma (RA), together with being very neat and clean, was also very particular about purdah. She would emphasise to the washerwoman to wash her clothes far away at such a place in the river where no men could see her clothes and would further instruct her not to spread them out to dry but to rather bring them back home. Thereafter she used to wash them thrice herself ensuring that they were paak. She would then dry them on a special line where the clothing of children who messed themselves with urine etc. was prohibited to hang. Before hanging the clothes she would first take a wet cloth and wipe the line to clean it in case it had become dirty by some birds sitting on it.

Hadhrat (RA) narrated another incident about her, concerning some land from which she received some rental. Due to certain government regulations the land could not be transferred onto her name unless she appeared in the court in Baanda. Many people tried to convince her to go but she refused to do so under any condition as she was not prepared to appear in front of men. In those days the English judges were not unkind and were considerate to religious people. Eventually, two people came from the court and informed her that there was no need for her to appear in front of the judges. All she has to do was to put her finger print onto the document. Eventually, this is what happened and this is how the land was transferred onto her name.

Hadhrat (RA) used to say that his grandmother was very fond of him. From all the children she would show the most affection to him. Whatever tasty foods she would come across, she would secretly keep it away and give it to him quietly. She was very knowledgeable in the masaail of inheritance. When anyone passed away, she would immediately work out the shares saying that so and so has left behind so many heirs. Certain heir will receive so much and another will receive so much. She knew all the masaail by heart. Many other women also knew these masaail.

Hadhrat's mother

Hadhrat's mother was also amongst the pious servants of Allah Ta'ala. To find an example like her in today's times is very difficult. Even though she was not very learned, her ibaadat, devotion, good character, humility and simplicity was of a very high level. Why should it not be, when it was destined that from her, a great saint would be born whose *noor* and effulgence would illuminate the darkness and disperse misguidance from the world? Hadhrat's mother had memorised four paras of the Qur'aan. Every day after completing her household chores she would engage in zikr and *tilaawat*. She never missed performing the Awwaabeen salaah after Maghrib. She used to remain occupied in Zikr from Fajar to Ishraaq. She was always punctual in Tahajjud Salaah. The extent of her *khushoo* and *khodhoo* (concentration) in salaah was such that she would perform all her salaah with great peace and dignity. When she would go into sajdah, she

would remain therein for long a time crying and making dua.

This lowly servant (the author)[1] says, that I was ten years old when I came to the Madrasah to study. I used to frequent Hadhrat's house. Once, after the Maghrib salaah I came to the house and saw Hadhrat's respected mother lying in sajdah and only after a long time did she lift her head. Some of the elders in the family had mentioned that Hadhrat's mother would make much Ibaadah and she would make dua for long periods of time. Once Hadhrat had a severe headache and the pain lingered on. His mother would fall in sajdah and make dua loudly "O Allah cure my child and make his name shine in the world." Most definitely Allah Ta'ala accepted her dua. Allah Ta'ala gave him good health and Hadhrat's name shone in the entire world.

She lived in a time of poverty and constraint. She used to grind flour in a grinding mill and used to sew peoples clothing to earn a living.

Her simplicity was such that she always wore clothing with many patches, to the extent that it used to be difficult to discern the original garment. Her bedding used to be a patched duvet. Whenever any women would come to visit Hadhrat's home, Hadhrat used to first send one of the smaller students or one of his children to hide the bedding and then he used to make arrangements for some new clothing for his mother, but she never used to like it. Once Hadhrat (RA) mentioned that after his father passed away, his mother never

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[1] Mufti Muhammad Zaid Mazaahiri Nadwi

wore new clothes. If anyone gave her new clothes, she used to give it away to some poor person. She always wore old patched clothes. She also left out eating fresh food. Even if the food was fresh, she first allowed it to become stale and then ate it. Food prepared in the morning she ate in the evening and food prepared in the evening she ate in the morning. This was just a condition that had overtaken her. It is not a sunnah or something that Shariah teaches us.

Her level of care and solidarity was such that if anyone in the village had to go through any type of difficulty, hardship or calamity, she would go there to make their *khidmah*. Poor Non-Muslim women used to come to her for their needs. She used to try and fulfil all their needs. Allah Ta'ala had given her such a desire for Ibaadat and *khidmah* that to find an example of someone who made so much of qurbaani is difficult. In the initial stages of Jaamiah Hatora when only a few students from the neighbouring villages had come to study, their living quarters was Hadhrat's house. At that time Hadhrat's mother was not only his mother, she also played the role of a granny to all the children in the Madrasah.

The children used to sleep in her house. During the winter months they used to urinate in the beds. Hadhrat's mother used to wash the bedding, bathe the children and wash their clothes. Some of the children were so young that they needed to even have their faces and hands washed. With her own hands, she used to wash their faces and clean the dirt from their eyes. If any student fell ill, she would take care of them in her own house. She used to prepare two meals a day for a

large number of students (approximately 35 pupils) from her home. The repairing and renovating of the unbaked boarding was also done by Hadhrat's mother and his wife. This was not just for one month but continued for long periods of time.

Towards the end of her life she became very weak. She was afflicted with a number of illnesses. She became so weak that she could not even walk about anymore.

Hadhrat (RA) mentioned that his wife cared for his mother completely during her illness. She made lots of *khidmah* for his mother who was very happy with her. In her old age she used to sit her up, put her down, take her to the toilet, make her eat and drink, wash her clothes, etc. She passed away in the month of Ramadhaan. The moment people received the news, Hadhrat's family associates from Baanda, Kaanpur and surrounding areas gathered for the Janaazah and for *ta'ziyat*. She was buried in the family qabrustaan near the eidgaah. May Allah Ta'ala fill her qabar with *noor*. *Aameen*.

Hadhrat's maternal grandfather

Hadhrat's Daada (paternal grandfather) and his Naana (maternal grandfather) were both pious, religious servants of Allah Ta'ala. On many occasions, Hadhrat (RA) had mentioned regarding his Naana that very strange and unique conditions used to overcome him. He was always occupied in teaching children Deen as well as the Qur'aan Shareef. In those days there were no madaaris and makaatib like how we have today. Despite this, he used to go to the villages and teach the children Qur'aan Shareef only for the sake of Allah Ta'ala

(i.e. without any remuneration). If he came to a certain village, he would stay to teach them for a few days and thereafter he would go to another village and benefit the people there. He passed his entire life in this manner. From time to time he would also come home for quick visits. If there was any need at home or his family were faced with some difficulty, then he would feel a kind of uneasiness and he would feel an urge to go home. This was a type of *kashf* (inspiration) that he used to experience. Immediately he would return home. Most of the time he never used to have any food with him. On one occasion, he remained without food for seven days. After seven days he received some dhal water. Despite all of this, his teaching never came to a stop.

Chapter 4

From birth to completion of studies

Birth and childhood

Hadhrat Moulana Qaari Sayed Siddeeq Ahmad Baandwi Sahib (RA) was born in his hometown Hatora, (in his old house) on the 11 Shawwaal, on the day of Jumuah, in the year 1341 AH corresponding with the year 1923.

There is not much information regarding his infancy. There is no reliable living source from whom we could present to you a detailed explanation of his infancy. When I was compiling this biography, most of the information, if not all was taken from (none other than) the sayings and anecdotes of our Hadhrat (RA) himself. All that I have heard from Hadhrat's mubaarak tongue, all that my eyes have seen and whatever my heart and mind could comprehend, I am presenting to you.

The period in which Hadhrat (RA) had opened his eyes was indeed a very blessed period, the details of which have been mentioned. Hadhrat's father was alive at that time. However after a very short time, at the age of 35, he left this temporary abode. Hadhrat (RA) was 6 or 7 years old at that time. At this young age, the shade of a compassionate father was taken away from him. After the demise of his father, Hadhrat's grandfather took the responsibility of caring for him and raising him, thus filling the gap of fatherhood.

It seemed as though, from the beginning of Hadhrat's life,

involuntarily, his life began resembling that of Sayyidinah Rasulullah ﷺ.

His grandfather made his tarbiyah with great compassion and love. He always kept him by his side. When he would go to take ghusal at the river, he would take Hadhrat with him. He would keep Hadhrat in his lap and would swim in the river with him. He taught Hadhrat how to swim. Therefore, when our Hadhrat (RA) went to Paani Patt, he already knew how to swim very well. For this he was indebted to his grandfather.

Beginning of studies and the demise of his grandfather

From the time Hadhrat (RA) reached the age of understanding, he found his grandfather to be an extremely pious and religious person who was punctual with his salaah and fasting. He was also a very thorough Qaari. Together with farming, he also taught children to read the Qur'aan Shareef. Hadhrat's initial *ta'leem* was done under the guidance of his grandfather. In a short period of time, when Hadhrat (RA) was approximately 7 years old, his grandfather had ensured Hadhrat's entire recitation of the Qur'aan Shareef with tajweed. As soon as he completed Naazirah, he immediately started him off with Hifz. Hadhrat's education continued very quickly. In a short span of time Hadhrat (RA) had memorised 8 Paaras of the Qur'aan. Hadhrat (RA) had made lots of *khidmah* of his grandfather.

Once, he mentioned, "My grandfather would remain occupied

for a long time in nafal salaah after Maghrib and in reading wazifaahs after the Esha Salaah. I would remain behind him until he finished. During the summers I used to fan him with a hand fan. After completing his *ma'moolaat*, I would press his legs. When he would fall asleep then only would I go to sleep. My grandfather made lots of dua for me. He used to fall down in sajdah and make dua. He taught me with great effort. Who knew that this compassionate shadow and this chain of *ta'leem* would be cut off so quickly? After some time, my grandfather fell very ill. In this condition he would make me recite Qur'aan and he would listen. He also made a bequest that Siddeeq's studies should not stop and if anyone did stop it then he would catch hold of that person's garment on the day of Qiyaamah." Eventually the time came when after losing his father he was also deprived of his grandfather's compassion.

Slowly and involuntarily, in a mysterious manner, Hadhrat's (RA) life continued to resemble the noble life of Rasulullah ﷺ.

After Hadhrat's grandfather passed away, the opportunities for of him to continue his studies were greatly diminished.

Here are some of the details in Hadhrat (RA) words.

"I completed my Hifz in Hatora. I completed some paaras by my grandfather who was a student of Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA). He knew Faarsi (Persian) very well. He knew only that amount of Arabic which is taught in tajweed. He was a very good Qaari and used to recite Qur'aan very beautifully. When I went to study in Paani Patt, I lived in the same room that my grandfather had lived in.

When my grandfather fell ill he used to call me to recite the Qur'aan Shareef. After he passed away, there was no one to teach me. No father, no grandfather, no *ustaadh*, no guide, no one at all. In my own way I used to learn something and read it out to anyone. I was still *naa baaligh* (below the age of maturity). I had completed only a few paaras of the Qur'aan. People did not know too many masaail. I myself did not know many masaail. They used to make me perform the salaah. I also read a few paaras in the taraweeh salaah in those days.

Grazing goats in his childhood

Until this point in his life, on an involuntary basis, Hadhrat's (RA) life began resembling the life of Sayyidinah Rasulullah ﷺ. It seemed as though from the unseen he was given the *taufeeq* of practicing the sunnah of Rasulullah ﷺ. Hadhrat (RA) was now able to practice upon such a sunnah which not only Rasulullah ﷺ practice upon, but all the Ambiyah عليهم السلام had practiced and this was the sunnah of grazing goats.

Once whilst Hadhrat (RA) was teaching Bukhaari Shareef, he mentioned that grazing goats was a sunnah of the Ambiyaa عليهم السلام. There was no Nabi who did not graze goats. The Sahaabah رضي الله عنهم asked: "O Prophet of Allah ﷺ, did you also graze goats?" Rasulullah ﷺ replied "I also grazed goats. I used to graze the goats of a certain tribe."

Thereafter Hadhrat (RA) mentioned, "*Al-hamdulillah* I also grazed goats." Perhaps our Hadhrat (RA) had reached an age of maturity and understanding when he practiced on this

sunnah of grazing goats.

Hadhrat (RA) has said that there are many benefits in grazing goats. It is very beneficial for the reformation of one's nafs. Those who graze goats have the qualities of humility in them. This quality cannot be found in those who graze other animals. Hadhrat (RA) also mentioned that when one remains with these animals then the quality of humility enters one. Hence if a man has to sit in the company of the men of Allah why won't he benefit?

Further explaining the virtues of grazing goats, Hadhrat (RA) said that a time will come when those people who graze goats will be protected from fitnahs (trials and tribulations).

Hadhrat's second Ustaadh Moulana Ameenud Deen Sahib (RA)

After Hadhrat's (RA) grandfather passed away, very difficult conditions came upon him. The responsibility of raising him was now forced onto others. Hadhrat (RA) says that I can clearly remember the days when it was difficult to even find a piece of dry bread to eat. When this was his living condition, one can well imagine what the level of his yearning and desire towards his studies was.

Hadhrat (RA), in his own way, somehow, began learning the Qur'aan Shareef by himself. He sufficed on dry, stale, left over bread or anything else that he could lay his hands on. At this time Hadhrat (RA) had no *ustaadh*, *murabbi* (one who makes the *tarbiyah* of others) or anyone to show him any

affection. It was due to these severe and difficult conditions that he took a long time to complete the Hifz of the Qur'aan. Some people have mentioned that Hadhrat (RA) completed his hifz in five years.

Nevertheless, Hadhrat (RA) in a state of helplessness was living in this oppressed and orphaned state. Suddenly, Allah Ta'ala made some arrangements from the unseen. Moulana Ameenud Deen Sahib (RA) who was Hadhrat's mother's brother was studying in Paani Patt. Due to the insistence of the people in this area, his respected *ustaadh* asked him to return to Hatora to teach the people there. Thus, Hadhrat (RA) completed his hifz by his uncle, Moulana Ameenud Deen Sahib (RA).

A special relationship with Moulana Ameenud Deen Sahib (RA)

Hadhrat Moulana Ameenud Deen Sahib (RA) was not only Hadhrat's (RA) *ustaadh* and uncle but was also his sincere and compassionate mentor. Our Hadhrat (RA) was very appreciative and always had words of praise for him. Whenever his name was mentioned Hadhrat (RA) would start speaking about him.

The following is a short introduction to him in the words of our Hadhrat (RA);

Hadhrat (RA) says, "Moulana Ameenud Deen Sahib (RA) was my uncle (mother's brother). He had only one daughter. He had given, as waqf to the Madrasah, all his possessions

as well as his house. He studied only upto Kaafiya[1]. Due to the insistence of the people in this area, his *ustaadh* instructed him to remain in Hatora. I completed my hifz under him."

Moulana Ameenud Deen Sahib (RA) was extremely particular. He only wore very clean clothes. No one in the village would wear such clean clothes. I was still small at that time. I used to wash his clothes for him but could not clean them thoroughly. Once, he fell down from the upper floor and broke his leg. Hence, it became difficult for him to walk. In order for him to go anywhere he had to go on horseback. I used to keep the horse's reigns in my hands and Moulana Ameenud Deen Sahib (RA) used to ride. In those days he used to travel often to Baanda by horse. I used to accompany him by foot holding the reigns of his horse. When he would reach Baanda, the entire town would come alive and it would become the talk of the town that Moulana Ameenud Deen Sahib has arrived. Whoever met him used to make salaam to him. After Asar salaah he used to conduct a majlis. Great and illustrious people used to sit in his majlis. He used to read the *Masnawi*[1] in such a unique style that all the people sitting would be enthralled with his lectures. The entire area benefited from him.

Service to his *ustaadh*

Our Hadhrat (RA) had made *khidmah* and served all of his *asaatidha* (teachers). Hadhrat's (RA) first *ustaadh* was his

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[1] approx. third year Aalim course

[1] A book written by Moulana Room (RA) on *tasawwuf.*

grandfather and Hadhrat (RA) made his *khidmah* until he passed away. After his grandfather, his *ustaadh* was Moulana Ameenud Deen Sahib (RA) whose *khidmah* he also made and which you have just read about briefly.

Hadhrat (RA) says, at that time my age was ten or eleven years at the most. I studied under him and used to do all his house work. I used to go into the jungle to cut grass for his horse. I did not even know how to cut grass and I still don't know how. In whatever way I could manage, I would cut it from the top and bring it. This was not something that I did for one or two days only but it was a daily chore. I also fetched water for the house. In those days there were no taps. We used to draw water from the wells. I remember very clearly that I was still very small. It was difficult for me to draw out the water myself. With both my hands, how a child would do, I used to slowly pull the rope and draw the water from the well. Whilst filling the water I used to get very tired.

Moulana Ameenud Deen Sahib's blessings in the entire area

Hadhrat (RA) mentioned, "Indeed, Moulana Ameenud Deen Sahib (RA) revived Deen in this area. He would teach the people in this village at times and sometimes the people of another village. The unique thing about him was that no matter how weak the pupils may have been, if they learnt under him they were able to recite Qur'aan Shareef. Those who learnt to recite Qur'aan Shareef under his guidance used

to recite very well. Some of those people are still alive. It is because of him that I am also able (to read correctly). After my grandfather passed away there was no one to teach me. If Moulana Ameenud Deen Sahib (RA) was not there I would have not learnt anything. I would have been cutting grass and, I don't even know how to cut grass."

After completing his hifz, Hadhrat (RA) studied the preliminary books of Arabic, Faarsi, tajweed etc. by Moulana Ameenud Deen Sahib (RA). Many years of Hadhrat's student life passed in this way. At that time Hadhrat's age was about 12 or 13 years.

Completion of studies by Moulana Ameenud Deen Sahib (RA)

Hadhrat (RA) himself had mentioned that when I completed my hifz, I started a few Arabic and Persian books. In this way I continued progressing. One day, whilst I was drawing water from the well for my *ustaadh* Moulana Ameenud Deen Sahib (RA), I heard a voice from behind me saying, "Siddeeq my boy." When I turned around I saw that it was Moulana Ameenud Deen Sahib (RA). He said to me "O my son, whatever knowledge I had I have conveyed it to you. More than this I do not know. I suggest that you go somewhere else and complete your studies."

Hadhrat (RA) says, that sentence struck my heart like an arrow. Don't even ask what my state was at that time. Whilst filling water, I do not know what kind of thoughts began

storming my mind. Somehow, I filled the water and came back home. I had lost my appetite. I was perplexed and confounded. I was now drowning in this worry and concern of what I was going to do? How will I complete my studies? My mother became very worried about me as I was not eating and drinking. The conditions at home were also not very good. Some of the people in the family were not happy about my studies. They were prepared to assist me in every way if I studied some worldly profession and were prepared to take care of all my expenses, but they were not prepared to assist me for any Deeni studies. Throughout the day and night I was in this concern: What will I do now? How will I complete my studies?

Hadhrat (RA) runs away to Paani Patt in search of knowledge

Hadhrat (RA) says that in order to complete my studies I decided that I will have to enrol in a Madrasah. I did not know of any other Madrasah except Paani Patt. In my knowledge, if I pictured a Madrasah, it was that of Paani Patt where my grandfather and Moulana Ameenud Deen Sahib (RA) had studied. I had heard many stories about the place, hence the thought kept recurring in my mind that I should travel to Paani Patt to study but where was I and where was Paani Patt? To reach Paani Patt from the jungles of Hatora was very difficult. Furthermore, I was very poor, with no material possessions, nor any food to eat, neither clothing nor bedding. I did not even posses a cent for bus fare.

Therefore this desire remained a dream. Nevertheless, I retained my resolve to go to Paani Patt. I was 12-13 years old at the time. I remember very clearly that once we sold one of our domesticated goats for 13 -14 rupees. We did not own a safe and instead my mother kept the money in an earthenware pot. It was Friday and everyone had left for Chenehra to perform the Jumuah Salaah as was the practice. I went out and after a while returned home. Quietly, I removed the money from the pot and without informing anyone, left for Paani Patt. Batthoo Bhai, who was my father's brother's son, also got ready to accompany me. He was very pious and punctual on his salaah. This habit of his has remained until today and he still calls out the adhaan for the five times daily salaah punctually.

Eventually the two of us quietly left for Paani Patt and we walked through the plantations until Baanda. We were extremely hungry and thirsty but could not buy anything to eat, as our transport fare would have decreased. As night fell, the entire place became extremely dark but we continued walking. Suddenly I was struck from behind with a stick. I jumped in surprise thinking that it was the police who had mistaken me for a thief. But when he started shouting, I discerned from the voice that it was my uncle, Moulana Ameenud Deen Sahib's brother. He yelled at me saying "You are roaming around here whilst everyone at home is worried. They are all looking for you wondering where you have disappeared to. Everyone is crying at home. People are crying for you. Your mother is in a terrible state."

We spent the night in Baanda. We were all very hungry but had no money to buy food. No one knew about the money that I had on me. I myself had forgotten about it. Later when I informed them, then only did they come to know. Eventually, the next morning, both of us were brought back to Hatora from Baanda and our plan to reach Paani Patt had failed.

Studies in Kaanpur

Hadhrat (RA) further says "When I returned home, I told my mother that I wished to leave home to study but she was unhappy. I was her only son. My two younger sisters had both passed away. I did not have a father or a grandfather. How could she let me leave home? However, when she saw how obstinate and persistent I was, she called Moulana Ameenud Deen Sahib (RA) and made *mashwarah* (consulted) with him. Moulana said that Paani Patt was very far, and it would be more convenient to study in a Madrasah that was closer to

home. Hence Moulana Ameenud Deen Sahib (RA) himself took me to Kaanpur. [14]

It was the middle of the year and Moulana Ameenud Deen Sahib (RA) took me to many madaaris but I could not obtain enrolment anywhere. We tried at Jaamiul Uloom in Patkapur but there too we were unsuccessful. I sat by the *haudh*[15] and was making wudhu when Moulana Ameenud Deen Sahib

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[14] Hadhrat's mother had given him some dry rotis and some chana as food for the road.

[15] Pond for wudhu purposes

(RA) saw me with tears welling in my eyes. He said to me, "Son, I have tried many places but could not gain acceptance anywhere. What should we do now?" Hadhrat (RA) replied "Do you think that I will go back home? Never! I cannot go back home." Eventually Allah Ta'ala assisted me and I enrolled in a Madrasah known as Madrasah Takmeelul Uloom. They used to charge a monthly fee. At that time I had only 20 rupees with me. I thought to myself that at least I have enough to study for a few days. Allah Ta'ala will take care of me thereafter. Hadhrat (RA) had explained up to this point in detail. Thereafter, he said that such conditions overcame him which cannot be mentioned and thereafter he remained silent.

Hadhrat's difficulty during his student days

Later, a few days before he passed away, Hadhrat (RA) described in detail, the conditions of his student days which he did not previously disclose. How true is the Hadith, that when Allah Ta'ala wishes to give *hidaaayah* (guidance) to people through some action of his beloved servant, then even if this servant has to sit inside a cave and do something discreetly, Allah Ta'ala will bring it forth to the people.

Hadhrat (RA) says "I had enrolled in Takmeelul Uloom but no arrangements were made for food. One of the senior *ustaadh*s of the Madrasah said to me, "Come and do my house work and I will arrange one meal for you from my home." Hadhrat (RA) was overjoyed and became the servant of this *ustaadh*. He used to come to Madrasah with him and return home with him. The ustaad's house was on the upper floor. Hadhrat (RA)

used to carry the water up the stairs to the upper floor. Hadhrat (RA) says that I used to get very tired. Whilst climbing the stairs I had to stop several times before reaching the top. Sometimes, I used to sit on the stairs and cry. Then I would again take the water and climb up. There were no other resources for me besides this. For the entire day I received only one ration of food. Barely a month had passed when one of my friends, Hafiz Ne'matullah Sahib from Hatora joined me in Kaanpur. Now there were two of us with food for only one person. Coincidentally after a few days another of our friends arrived to join us. No arrangements for food were made for him either and he also joined us for meals. Now in 24 hours, there were three of us sharing from the ration allocated for only one person. The one roti now was also divided. Hadhrat (RA) says that when we used to wash our hands to sit down and eat our hands used to barely dry and the food used to be finished. Our third friend could not manage such hardship and after a few days he returned home." Hadhrat (RA) and Moulana Ne'matullah Sahib (RA) survived on this one ration for the entire year.

Hadhrat (RA) says, "Such severe conditions came upon me that I was forced to go to the bazaar to pick up radish leaves. I used to wash it, clean it and eat it." It was probably these conditions which Hadhrat (RA) experienced which he did not wish to disclose. But Allah Ta'ala induced it, and it emerged from Hadhrat's lips. Perhaps Allah Ta'ala wished that Hadhrat's (RA) hardships may become a means for our *islaah* and *tarbiyah*.

Hadhrat (RA) also mentioned that because the *ustaadh* he worked for taught senior books, his period was last, thus he would leave late for the Madrasah. Hadhrat (RA) used to go to Madrasah with him. However, by then, the lessons for all the junior classes would be over. "I became very worried and wondered what benefit is there in my remaining here. Thus, I left the Madrasah and enrolled elsewhere but unfortunately, here too, there were no arrangements for food." At this time Hadhrat (RA) was only thirteen years old. In Kaanpur, Hadhrat (RA) had studied Nahwu Meer, Meezaan, Munyatul Musalli and other books.

A humorous incident

Whilst teaching Bukhaari Shareef, Hadhrat (RA) described an incident that occurred in Kaanpur during his student days. Once, whilst in Jaamiul Uloom Pathkaapur I was washing my clothes at the haudh (pond). Two men in suits entered the Musjid with cigarettes in their hands. They came and sat near me and in a mocking voice asked, "Moulana, tell us. Will we be allowed to smoke in Jannah?" Their intention was not to ask sincerely but rather to make a mockery.

I answered immediately, saying that those who smoke will not enter Jannah. Both of them remained silent not having the courage to speak. Furthermore, I said to them that even if they were fortunate to enter Jannah, they won't be able to retain this bad habit. One won't even wish for such an evil smelling thing in Jannah.

This answer was given in the similar manner in which

Rasulullah ﷺ had told to the old woman that old women will not enter Jannah. The old woman began crying. Rasulullah ﷺ consoled her saying that old women will enter Jannah only after becoming young again. Similarly those who smoke will also enter Jannah but they will be free of this foul-smelling habit in Jannah.

Studies in Paani Patt

When Hadhrat (RA) completed his studies in Kaanpur, he was almost 14 years old at the time. He then travelled to Paani Patt to study. Besides studying *Qudoori* and *Hidaayatun Nahwu* he also worked very hard studying Qiraat in the seven and ten dialects. Hadhrat (RA) himself used to say, "When I arrived in Paani Patt, I lived in the same room that my grandfather lived in. The room had big holes at various points and I feared snakes emerging from them. I used to stuff pieces of cloth into these holes. During the summers, no breeze would enter the room. Together with other Arabic books, I studied qiraat and tajweed. I had to walk the distance of one mile daily to reach the place where I studied Arabic. Whilst walking, I used to read a kitaab. My *ustaadh* was very kind and compassionate to me. He used to monitor my movements seeing where I was going, where I stopped, who I spoke to, etc. If he had the slightest doubt, he would investigate it."

"Once, on a very hot day, I was sitting and writing when one of my friends insisted on my joining him for a walk. Despite my refusal he insisted, so I joined him. My *ustaadh* called me and asked, "Siddeeq where are you going to?" I apologised

and explained saying that I didn't want to go but because my friend had insisted, therefore I went with him. I assured my ustaadh that in the future I will never make this mistake. He replied that you are Siddeeq that is why you speak the truth. Hadhrat (RA) says that thereafter I never went for a walk. There used to be so much of work that I never got a chance to free myself.

Hadhrat (RA) completed his Qiraat-e-Sabah with Qaari Abdul Haleem Sahib (RA). Hadhrat Qaari Sahib (RA) was very kind and considerate to our Hadhrat (RA) who mentioned lots of kind things about him. Hadhrat (RA) used to say, referring to Hadhrat Qaari Sahib (RA) that, "I had seen some Ulama and also studied under such Ulama who commenced classes after the Fajar Salaah and continued until Esha. They only stood up for salaah in between. After lunch they had a siesta for a little while. Thereafter from Zuhr until Asar, classes would continue and similarly after Asar, and also after Maghrib. When I had seen the lives of such people, how can I ever feel comfortable with the ways of others?

Hadhrat (RA) had studied with great effort and zeal, therefore, we find this same quality of striving in Hadhrat (RA) even today. Hadhrat (RA) used to say, "It is because I had seen such people and had stayed in their company that *mujaahadah* (going through difficulty) has become a habit in me. This is through the *barakah* of these great people. When I look at my efforts in contrast to theirs, I really feel ashamed of myself."

This is the same *ustaadh* whose striving for Deen, Hadhrat

(RA) speaks about in the Aadaabul Mu'allimeen. Hadhrat (RA) requested to learn the *qiraa-e-sabah* under him. Hadhrat (RA) explains the entire incident in detail as is recorded in Aadaabul Mu'allimeen pg. 26.

Hadhrat Moulana Haafiz Qaari Abdul Haleem Sahib (RA) learnt most of his kitaabs under Qaari Abdur Rahmaan Pani Patti (RA). When this humble servant requested him to teach the Sabah Qiraat, (7 different dialects of the Qur'aan) Qaari Sahib explained that he did not have the time, but would definitely try to make some time for him. When the other students heard about this, they also joined the class thus forming one big group. After the Zuhr salaah he taught Hidaayah (A book on Islaamic Jurisprudence). The students used to perform their salaah in the various masaajid and then arrive for their lessons. Qaari Sahib (RA) announced that those students wishing to learn the *"sabah qiraat"* should read their Zuhr Salaah in his Musjid as lessons would commence immediately after salaah.

With great difficulty he managed to spare some time. The students studying *Hidaayah* would arrive for their lessons. After a few days however Qaari Sahib (RA) announced that since very little sabaq has been completed, lessons would have to continue after Esha as well.

A few days later, Qaari Sahib (RA) mentioned that it was impossible to complete the entire Qur'aan Shareef in one year. Therefore the students must sleep over at his house and at the time of Tahajjud continue with sabaq. Qaari Sahib had

separate guest quarters at his house and the students used to spend the night in this section. He would set the alarm and with great punctuality, offer his Tahajjud and then teach until Fajar. All this effort was made solely out of affection for his students. Qaari Sahib never drew a salary from the Madrasah. Such piety cannot be found nowadays. May Allah ﷻ fill his Qabar with *Noor*. *Aameen.*

Studies in Sahaaranpur

Hadhrat (RA) completed his studies in Paani Patt in two years. Besdides the *sabah qiraat,* Hadhrat (RA) had completed Qudoori and Sharah Jaami upto the chapter on فعل. Thereafter, Hadhrat (RA) intended to go to Sahaaranpur. Thus, Hadhrat (RA) went to Sahaaranpur at the age of 16 on the 15 Shawwaal 1358.

The following are the details of how Hadhrat (RA) enrolled in Sahaaranpur.

Hadhrat (RA) says, "When I reached Mazaahirul Uloom, Sahaaranpur, Moulana Sayed Zuhoor Sahib (RA) was appointed to take my examination. Moulana looked at the enrolment form and said to me, "You are a Sayed." Thereafter he said, "The son of a Sayed studies well or dies well." I replied, "I will try my best to learn well. Make dua that I also die well." Moulana was very happy with that answer. He asked me a few questions on Kaafiyah and I answered him, passed the exam and was enrolled at the Madrasah. In that year 1358, Hadhrat (RA) studied Usoolush Shaashi, Kanzud

Daqaaiq, Sharh Jaami, Qutbi, Sullam and Talkheesul Miftaah. He attained excellent marks in the exam.”

Hadhrat (RA) was very appreciative to his utaadh, Moulana Zuhoorul Haq Sahib (RA). He would often describe incidents relating to his piety and purity. Despite his engrossment in his studies, Hadhrat (RA) also made the *khidmah* of his *asaatidhah*.

The following is a *malfooz* (anecdote) of Hadhrat (RA) which he had checked and corrected himself. He says, “My *ustaadh*, Hadhrat Moulana Zuhoorul Hasan Sahib (RA) was appointed to take charge of the kitchen at the time of the jalsah, but he always brought his own food from home. He would not even taste the food let alone take one or two morsels. If it was necessary he would ask others to taste it. Once he asked me, ‘Siddeeq, check if the salt is right.’ I used to carry his food from home. I remained for approximately one year in his class. He was also related to the Sayed families and therefore had great love for me.”

Second year of studies in Sahaaranpur

In the second year (at Sahaaranpur) i.e. 1359 when Hadhrat (RA) was 17 years old, Hadhrat studied *Mukhtasarul Ma’aani, Maqaamaat-e-Hareeri, Sharh-e-Wiqaayah, Nurul Anwaar* and *Sabah Mu’allaqah*. Hadhrat Mufti Mahmood Sahib (RA) taught *Nurul Anwaar* in that year.

Hadhrat (RA) writes in one of his articles, “It was my second year in Mazihurul Uloom. I was learning *Nurul Anwaar* by Hadhrat Mufti Mahmood Sahib (RA) and *Sharh Wiqaayah*

by Moulana Abdush Shakoor Sahib (RA)."

Our Hadhrat (RA) never missed lessons. He used to study every kitaab on all the different subjects with great effort and used to pass with excellent results in the exams.

Hadhrat (RA) had written such excellent answers in his exam papers that the Madrasah administrators kept these on record. There is an incident concerning this which I will narrate in Hadhrat's words which he had explained in the *Jalaalain* lessons under the explanation of the *aayah* فاغسلوا وجوهكم.

Hadhrat (RA) says, "There is a splendid explanation for this *aayah* in *Sharh Wiqaayah*. I studied *Sharh Wiqaayah* under Moulana Abdush Shakoor Sahib (RA). Coincidently, this question appeared in the examination. I wrote the answer with a lengthy explanation. In those days my writing was good and I used to write the headings in calligraphy. When you looked at it, it looked very neat and the content was also correct. At that time, Hadhrat Moulana Abdul Lateef Sahib (RA) was the principal. He picked up my answer sheet, had a look at it and was quite amazed. When he read the entire article he expressed his happiness. Thereafter he asked 'Whose answer sheet is this?' The people replied that it belonged to me. Moulana Abdush Shakoor Sahib (RA) introduced me. I was coming down the stairs and my *ustaadh* Moulana Abdush Shakoor Sahib (RA) was coming in the opposite direction. When he saw me he was very happy."

Third Year in Sahaaranpur

Hadhrat (RA) passed *Sharh Wiqaayah, Nurul Anwaar* and his other kitaabs with very high marks. In 1360 he passed *Jalaalain Shareef, Hidaayah Awwalain, Rashidiyyah* and *Tareekhul Khulafaa*. Hadhrat (RA) says, "I used to read *Bayaanaul Qur'aan* for an explanation of *Jalaalain Shareef*. I used to study very little of *Jalaalain* itself. From that time I became an ardent follower of Hadhrat Thaanwi's (RA) '*Ilm*. Later, I gained confidence in his piety as well. It was through the *barakah* of studying *Bayaanul Qur'aan* that I passed all my exams with excellent marks. Indeed, *Bayaanul Qur'aan* is such a commentary that it should be included in the syllabus and taught to the pupils lesson by lesson."

Engrossment in knowledge, poverty, modesty and independence

Hadhrat (RA) spent his entire student days in extreme poverty and constraint. Hadhrat (RA) says, "I used to make arrangements to travel from Madrasah to home with great difficulty. At times I did not even possess sufficient money to put paraffin in the lamp so that I could study. One lantern was kept burning throughout the night. I used to stand and study my kitaabs in its light. There was also a street light under which I used to stand for hours to study my kitaabs. It was a rare occasion when I even had money for soap. The question of breakfast never arose. Some of my friends wanted me to join them for breakfast and used to insist but I refused. I used to

eat separately because the others would make elaborate preparations.

Generally, in those days there was much simplicity found in the student's food and in their living condition. Most of the students, then, would not partake of breakfast and those who used to eat would eat stale bread left over from the previous night. This was their breakfast. If any student lit a stove to prepare breakfast he was looked upon strangely and this was generally frowned upon as most of the students would scarcely find time for *takraar* (revision) and *mutuala'ah (preparation)*.

Hadhrat (RA) says, "One of my friends was very keen on wearing good clothes and eating good food. Often he would wear a sherwaani and emerge from his room. Some students would look at him strangely and did not have a good opinion of him.

Hadhrat (RA) was detached from all such formalities during his student days. For many years he survived merely on roti and chutney which he would make by taking tomatoes and breaking them with his hands and adding salt in them. This was his chutney which he ate with roti. These were Hadhrat's (RA) student days.

Other activities in Mazaahirul Uloom

What should the activities of a diligent student be, besides *mutu'ala'ah,*[16] *takraar*[17] and punctuality on lessons? This ought to be the greatest effort of any student that he does not become oblivious of his purpose at the Madrasah. He should always be engrossed in his kitaabs so that it becomes extremely difficult for him to free himself from studying.

Once, Hadhrat (RA) mentioned, throughout my student days I never slept more than two hours in the entire 24 hours of a day. I used to experience a severe pain in my head but despite this I continued with all my work. Eventually this became a habit. I still experience this pain but it's not as severe as it used to be.

Hadhrat (RA) further says, "I had a friend who was very intelligent and hardworking. Unfortunately, he had a very doubtful and suspicious mind. Later, Allah Ta'ala took great work from him. We cannot judge anyone as we do not know how he may turn out nor do we know what work Allah Ta'ala will take from him. His circumstances and mine were very similar. We both were from poor homes and neither of us ate breakfast in the morning. We both had earthenware utensils. We lived and studied together but he never involved himself in unnecessary talks. After Asar we both would sit in Musjid-e-Kulsumiyyah in the old building and used to revise *Hidaayah* together. He used to read one page while I used to close my

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[16] Preparation before lessons
[17] Revision after lessons

eyes, listen and understand. We used to revise and memorise the *mas'alah*, the *ikhtilaaf* (difference of opinion) and the proofs. Thereafter, I used to read a page and he would close his eyes and listen. In this way we read 50 pages of *Hidaayah* at a time. We learnt *Hidaayah* so well that even now I still remember which mas'alah appears on which page."

Hadhrat (RA) says that I had one classmate from Pakistan who is still alive. He was very pious and despite us sharing the same room he would not speak unnecessarily.

Previously no one had any ulterior motives. There was no time for anything else as everyone was involved with their own work. If something was said then this was a coincidence. It was the habit of a friend of mine to read the Esha Salaah with his Fajar Wudhu. When I saw this, I too wished to do the same. I began imitating him and for a few days I also performed my Esha Salaah with the Fajar wudhu. After a while I became ill. Jokingly, I said to one of my friends that these Soofis are strange, not everyone can understand them. It has not been established from the Sunnah that you should read the Esha salaah with the Fajar wudhu and neither is there any perfection in this. Rather, it is established from the Sunnah that even if you have wudhu you should renew your wudhu. There is no virtue in reading many Salaah with one wudhu. If there was any benefit in this, then Rasulullah ﷺ would have done the same."

Once Hadhrat (RA) said whilst speaking about one of his friends, "We both lived together but we did not speak

unnecessarily. We both occupied ourselves with work. Once my friend said to me, "Siddeeq, if we have to take a qasam that we did not speak anything useless for the entire day then *Insha Allah* we will not be *haanis* (one who has taken a false oath)."

Friday Ma'moolaat during student days

Once, whilst speaking to the students, Hadhrat (RA) said, "The day of Jumuah is not a day for relaxing and playing. Instead complete any unfinished work of the week. It is a time to wash, mend and clean your clothes. If you need to write a letter, complete any recitation of the Qur'aan Shareef that you missed during the week, then this should also be done on a Friday. Furthermore, whatever lessons were done during the week, use this day of Jumah to revise and consolidate them."

Thereafter, Hadhrat (RA) described his student days saying, "On the day of Jumuah my friends and I used to gather in one of the Musjids and study the entire night. We revised all the lessons learnt during the week. When morning arrived we made tea and soaked dry bread in it and that was our breakfast. We also spent our time serving our *asaatidha*."

Service to his teachers

Throughout Hadhrat's student days, from the beginning until the end, Hadhrat (RA) always made his *asaatidha* happy. He made their *khidmah* and took much of their duas. Hadhrat (RA) always felt that the service of one's teachers is among the greatest fortunes. Therefore, under the topic of service to

one's teachers, in his book, 'Etiquettes for students', he writes that, "It is the great *fadhal* of Allah Ta'ala upon this insignificant servant that wherever I went, Allah Ta'ala blessed me with the opportunity of obtaining this great fortune."

During his initial studies, Hadhrat (RA) made lots of *khidmah* for his grandfather as well as Moulana Ameenud Deen Sahib (RA) the details of which, have already been mentioned. His days in Kaanpur were also spent in *khidmah* and while he stayed in Paani Patt, despite his engrossment in his studies, he also performed the household chores of his *asaatidhah* himself. During his stay in Sahaaranpur as a student, Hadhrat (RA) also made the *khidmah* of his *asaatidha*.

Hadhrat (RA) says, "It was my practice that on a Friday I would approach all my *asaatidha* and ask them for their clothes to wash."

Some of the *asaatidha* used to obtain their food from the Madrasah kitchen. Hadhrat (RA) would go to collect their food for them. He would also collect the food for some of his *asaatidha* from their homes, twice a day. If at times they needed food from the bazaar then Hadhrat (RA) would bring it for them. He always put himself forward for their *khidmah* and he would tell them "If there is any work, please let me know if I can be of any help." Hadhrat (RA) would say that whatever work Allah Ta'ala is taking from him is only through the blessings of serving his asaatidha and the outcome of their duas.

Refraining from eating sweetmeats in order to purchase books

Hadhrat (RA) had mentioned on several occasions that, "There were many shops selling mithai (sweetmeats) near Mazaahirul Uloom (Sahaaranpur), which were always decorated with delicious looking sweetmeats. I used to pass by and would crave them but had no money to purchase any. If my gaze fell on the mithai from a distance I always lowered my gaze, made sabar and remained without it. If, somehow, I obtained some money, I would become very happy thinking to myself that today I am going to eat mithai. Happily, I would go to the shop and enquire from the shopkeeper the price of the mithai. On finding out that it was very expensive; I enquired if there was a cheaper type available. My heart desired it, while my mind was telling me that there was no benefit in eating such expensive sweetmeats. Instead, with that amount of money I could rather buy a kitaab. Eventually, I used to return with the decision that instead of buying the mithai I would purchase a kitaab."

His Asaatidha's love and compassion for him

Hadhrat (RA) always enjoyed a very high position among the students due to his engrossment in his studies, *muta'laah*, *takraar*, punctuality, excellent marks in the exams, humility, taqwa, sincerity, and *khidmah* of his asaatidhah. Hadhrat (RA) had obtained total confidence as well as the compassion and care of his *asaatidha*.

Due to his special qualities and character, all his teachers loved him. Hadhrat Moulana Abdul Lateef Sahib (RA) the Principal of the Madrasah had a special compassion for our Hadhrat (RA). Once Hadhrat (RA) mentioned that, "Hadhrat Moulana Abdul Lateef Sahib (RA) was very fond of me. He ate very simple foods and was very pious and humble. His clothing used to have patches. Whenever I met him, he would always give me something."

Due to our Hadhrat's (RA) passion for knowledge as well as his piety and righteousness, Hadhrat Moulana Abdul Lateef Sahib (RA) had given him a spare key to his personal library. He gave him permission to sit in the library and read any book he desired. Thus, Hadhrat (RA) in that particular year strengthened his *'Ilmi* capabilities and benefited greatly from these books.

Hadhrat (RA) runs away to Dehli from Sahaaranpur due to the evil ploys of the students

Some of the students were jealous of Hadhrat's (RA) capabilities and resented that he was loved and accepted by all. Once, an incident occurred between Hadhrat (RA) and some of the intelligent pupils in the class who used to conduct the *takraar* sessions.

Hadhrat (RA) often participated in the *takraar* sessions of some of the other intelligent pupils in his class. If the pupil conducting the session erred, Hadhrat (RA) would correct him, explaining the correct mas'alah the way the ustaadh had

explained it. A few of his classmates realised that Haafiz Sahib, this was Hadhrat's (RA) title in the Madrasah, which most of the people knew him as, was more capable. Thus they should do their *takraar* sessions with him. Hadhrat (RA) refused as this could create unnecessary problems. One student was so insistent that Hadhrat (RA) agreed and commenced doing the *takraar* with him only. When the other classmates became aware of this, they all moved over and joined Hadhrat's (RA) group.

The other student who conducted the *takraar* began thinking ill of Hadhrat (RA) insinuating that Hadhrat (RA) had coaxed all the students away from him and inclined them towards himself. This student became Hadhrat's enemy and began fighting and arguing with him. Our Hadhrat (RA) was always a quiet and humble person who did not even know how to fight. Unfortunately that student and his friends became consumed with jealousy. They hounded him for everything. Quietly they threatened him with a beating at the first opportunity. Hadhrat (RA) who was a simple person remained silent and made sabar. Fearing that this may spin out of control, he did not mention it to his friends nor to his elders.

One day according to his habit, Hadhrat (RA) went to the bazaar to buy some goods for his *ustaadh*. On the way he saw some of those wicked students waiting for him. As he came close, they approached him with the intention of hitting him. They caught hold of Hadhrat's hands and said to him that tell us, who is going to save you now? In that time, Allah Ta'ala's

unseen assistance came to Hadhrat (RA). Some of the Madrasah students, who we returning from the bazaar, had come onto the scene. They were not in Hadhrat's class but they knew Hadhrat (RA). When these wicked students saw them, they left him and ran away. Hadhrat (RA) bought the goods and returned to the Madrasah. Hadhrat (RA) did not even whisper this incident to anyone for the sole reason that this problem should not go out of hand. There were a number of pupils in Hadhrat's class who used to make *takraar* with him and they all were on his side. He did not even complain to his seniors who were responsible for the affairs of the Madrasah, only for this reason that he thought that this was the best thing to do. By complaining, it will cause them to become more stubborn and this will be a means of more danger in the future.

Our Hadhrat (RA) became very worried and perturbed with this condition. After much thought he felt that it would be better for him to leave the Madrasah as he could not think of a better thing for him at that moment. In the meantime the key for Moulana Abdul Lateef Sahib's library which used to be by our Hadhrat (RA) suddenly went missing. This further increased his worries and anxieties. It was in this agony that Hadhrat (RA) left Sahaaranpur overnight and went away to Madrasah Ameeniyah in Dehli. In this strange, pathetic, pitiable, contemptible state, Hadhrat (RA) sat down in one corner of the Musjid. By the evening, one of the trustees began questioning him, how did you come? From where have you come? Why have you come? Hadhrat (RA), concealing himself, replied, "I have come for enrolment, can I enrol

here?" The trustee with great compassion took me to eat with him and showed me where to enrol. (My Allah Ta'ala reward him the best of rewards.)

On the other hand, in Mazaahirul Uloom there was a commotion, that where has Molwi, Hafiz Siddeeq gone to? He is never absent from class. The search then began. Everyone began searching the Musjid, Madrasah, orchards, fields, plantations and every other possible place. No one could find Hadhrat (RA) anywhere. Eventually two students gave the information that two days ago near the bazaar so and so student wanted to hit Hadhrat (RA). When we came close they all ran away. This information reached Hadhrat Naazim Sahib (RA) and the other responsible people. Those wicked students felt it was best for them to run away from the Madrasah as they did not know what will be the consequences of their actions. Hence they left the Madrasah and ran away.

In the meantime someone had just arrived in Sahaaranpur from Dehli who had just met and spoke to Hadhrat (RA) in Madrasah Ameeniyyah. When he saw the chaos in Sahaaranpur, he said to them that I had just met him in Madrasah Ameeniyyah. Hadhrat Naazim Sahib (RA) gave one of the students some travel allowance and sent him to go and call Hadhrat (RA). By that time Hadhrat (RA) was already enrolled in Madrasah Ameeniyyah but when he realised that the principal was calling him, he came back. Hadhrat (RA) had bowed his head in shame. He did not have the courage to meet anyone or even lift his gaze to see anyone. No one spoke about the lost key either. The only thing that Hadhrat's *asaatidha* said

to him was, "Siddeeq, our son, where did you go to? We all were worried. We looked everywhere for you. If something was troubling you, you should have told us."

Thereafter he got busy with his studies once again and as for those wicked students who were after Hadhrat (RA), they were deprived of *'Ilm* (knowledge). They caused harm to themselves and up to this day no one knows where they are.

Hadhrat (RA) wrote the final exams and returned home.

Hadhrat's (RA) special relationship with Hadhrat Moulana As'adullah Sahib (RA)

Once, Hadhrat (RA) spoke about his commitment to his studies. He used to study up to 50 pages of Hidaayah between Asar and Maghrib. Hadhrat (RA) says that "this was before my relationship with Hadhrat Moulana As'adullah Sahib (RA). After establishing a relationship with Hadhrat Moulana As'adullah Sahib (RA) I would stay with him. Hadhrat had many attendants but I used to do all his work. I was in charge of bringing his food from home twice a day, buying his groceries for the house and writing down all the necessary accounts. I used to also assist him with his wudhu. If he had to go anywhere on a journey then he would take me with."

Hadhrat Moulana As'adullah Sahib (RA) suffered severe pain in his legs. He could not fall asleep until it was massaged with great force. He used to only get relief if his thighs were pounded on with ones fists. The attendants had allocated turns. Everyone would press him for a little while. When

my turn would come he would send everyone away saying, "He is sufficient for me." I used to keep a book open on a high pillow and whilst pressing his feet I used to study a kitaab. This was my daily habit. When Hadhrat fell off to sleep, I studied other books as well. I would write down the Tirmidhi lessons until 2:30am. I would barely get 2 to 3 hours of sleep for the entire night. I would wake up in the morning and assist Hadhrat with his wudhu. After Asar I would accompany Hadhrat to his house and then return with him. I remember very clearly walking through the bazaars whilst studying a kitaab. I would make *mutuala'ah* of Bukhaari Shareef whilst walking. It is only through the duas of Hadhrat (RA) that some work was done. Otherwise, I being the son of one who used to cut grass, I too would have been cutting grass.

Therefore, Hadhrat (RA) spent his final year in the *khidmah* and the service of his Peer and Sheikh.

The nature of Hadhrat Naazim Sahib (RA)

Some incidents during the days of *khidmah:*

You have just read in the words of our Hadhrat (RA) how he used to be in the service of his Sheikh (RA). Now read a few more incidents regarding his *khidmah,* in his words.

The incident of asking forgiveness from a toilet cleaner

Before reading this incident, let us first read about the temperament and nature of Hadhrat's spiritual guide. Hadhrat Moulana Asa'dullah Sahib (RA).

Once, Hadhrat (RA) mentioned that Hadhrat Naazim Sahib[1] (RA) was extremely soft hearted and full of mercy. His heart would become affected with simple things and tears would flow from his eyes. Often he would complain about the restlessness and pain in his heart. Whilst advising someone, if he said something to him firmly and later on perceived that perhaps that person felt bad in any way, immediately he would call him and ask him for forgiveness. Hadhrat would not get peace of mind until that person had forgiven him.

Once Hadhrat Naazim Sahib (RA), according to his routine was returning home from Madrasah. I accompanied Hadhrat (RA). On the way we had to pass through a gulley. As we entered the gulley, a *bhangi* (toilet cleaner) threw some filth into the gutter which splashed and soiled Hadhrat's clothes. Hadhrat shouted at her saying, "Are you blind? Can't you see?" and continued walking. After a few steps he stopped and said, "I had spoken to her very harshly. It was not her fault. She did not do this purposely. I shouted at her unjustly." Hadhrat began feeling uneasy and immediately turned around to seek her forgiveness. When he came back to that place he

[1] Hadhrat Moulana Asadullah Saheb (RA) was known as Naazim Saheb which means the principal.

did not find her there. He looked for her in all the gullies but unfortunately she was nowhere to be seen. Hadhrat stood there grieved. We became worried because whenever Hadhrat's heart was restless, he would complain of pains in his heart. Eventually, Hadhrat indicated to us to continue and said that we should come back tomorrow to find her.

Hadhrat was uneasy the entire day and sent someone to look for her a few times. Repeatedly he would mention that we have committed a serious wrong. However, despite the heartaches of Hadhrat (RA), he still ensured that all the Madrasah work was completed. He even conducted his lessons and after Asar salaah he left immediately. When he reached that gulley, he found the woman there. Hadhrat begged her for forgiveness. The poor woman was so embarrassed that she fell to her feet. Hadhrat was not relieved until she said that she had forgiven him.

The second incident

Our Hadhrat (RA) mentioned another incident that had taken place in his days of *khidmah*. He says, "I used to help Hadhrat Naazim Sahib (RA) to make wudhu. Hadhrat was very particular about performing every salaah with jamaat. Throughout my student days I did not see Hadhrat ever missing out one salaah with takbeer-e-Ula[18]. He always went to the Musjid immediately after the adhaan was given. After Maghrib Salaah he would remain standing in Awwaabeen Salaah for long periods. I would sit behind him. Sometimes, he

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[18] The first takbeer that is recited by the Imaam when performing the fardh Salaah.

would ask for water to drink in between but would only have one sip. I imagined that he was just checking to see if I was there or not."

Once, a meeting was held with the shurah members of the Madrasah. Hadhrat (RA) was also a member of the shurah. During the meeting, the adhaan was called out and the time for jamaat commenced. Hadhrat could not leave the meeting immediately for some reason. The meeting terminated exactly at the time of the salaah and Hadhrat's office was some distance away from the Musjid. I became very perplexed and did not know what to do. I filled the water jug and waited for Hadhrat. The jamaat had already commenced when I saw Hadhrat walking very fast towards me. Immediately, I began pouring water for him to make wudhu. The salaah was almost over when Hadhrat asked me, "Is there any Musjid where we can perform our salaah with takbeer-e-ula? Someone mentioned that perhaps we may get the takbeer-e-ula at a Musjid near the Madrasah. We immediately set off for that Musjid but found that, unfortunately, the salaah there was completed as well. Hadhrat was extremely grieved. Another person told him that perhaps there was hope of getting the jamaat in another Musjid. We immediately rushed off to that Musjid but unfortunately, here too, the salaah was over. Hadhrat (RA) was extremely grieved. Eventually, someone told him that in a certain orchard there is a Musjid where salaah is performed very late. Very few people gather there for salaah.

Hadhrat heard this and it was as though a new life had come

into him. That orchard was approximately 200 meters away. On that day we witnessed how fast Hadhrat could walk. He walked so swiftly that I had to literally run behind him to keep up. As we approached the orchard, we saw some people standing up. From a distance he indicated to them to wait awhile. When Hadhrat reached the Musjid, the people told him that they were waiting for a servant of Allah to arrive and lead the salaah. Hadhrat (RA) performed his salaah with jamaat, with the takbeer-e-ula and returned to the Madrasah.

Our Hadhrat Qaari Siddeeq Sahib (RA) used to mention this incident very frequently.

Companionship in travel

Visiting Thanabawan and Deoband

Once Hadhrat (RA) mentioned that Hadhrat Naazim Sahib (RA) seldom travelled, fearing he would miss his salaah with jamaat and his takbeer-e-ula. Once he had to go to Deoband to visit Hadhrat Qaari Muhammad Tayyab Sahib (RA). Prior to the journey he drew up an itinerary for the journey. He first found out the times for the trains. Those trains wherein there was a possibility of missing out salaah with jamaat he omitted. It was his habit to travel only on those trains wherein he would not miss his salaah with jamaat.

Thus we travelled to Deoband in this manner. After meeting with Hadhrat Qaari Muhammad Tayyub Sahib (RA) we quickly returned. On our return he was also very careful that no salaah was missed with takbeer-e-ula.

Hadhrat (RA) used to travel to Thaanabawan frequently and I used to accompany him. Once, he mentioned that there was a rule in Thaanabawan that during the winters, if anyone wished to make wudhu with hot water he must donate two cents towards the khanqah.

It so happened that Hadhrat Naazim Sahib (RA) went to make wudhu at the time of tahajjud using the cold water of the pond instead of making wudhu with hot water. At the very same time Hadhrat Thaanwi (RA) arrived at the Khanqah and saw someone making wudhu in the cold pond water on this severe, cold winter's night. He asked, "Who is there and why

are you making wudhu in the pond?" Hadhrat Naazim Sahib (RA) remained silent. What answer could he give? Hadhrat Thaanwi (RA) understood that this person probably could not afford even that amount of money. Thus, Hadhrat Thaanwi (RA) called out to him, "Make use of the hot water available. I will give that money towards the khanqah." This was the taqwa of the mentor of our Hadhrat Qaari Siddeeq Sahib (RA).

Once, Hadhrat (RA) mentioned, "I used to carry Hadhrat Naazim Sahib's (RA) food for him from home twice a day and I would feed him as well. His food consisted of three thin pieces of chapaati (a very thin type of roti) and one small container of gravy. Sometimes there would be chatni and sometimes not even that."

Once, Hadhrat Naazim Sahib (RA) incurred a large amount of debt. He stopped eating gravy for a long time. He sufficed only on chutni and roti. He used to say that if we are unable to increase our salaries we ought to spend less. To decrease one's expenses is a way of gaining wealth. He used to say that for three years I did not eat any gravy but now *Al-hamdulillah,* I have become a Saahib-e-Nisaab (one upon whom the discharging of zakaat is compulsory)."

The fourth year of studies in Sahaaranpur and enrolment in Madrasah Shaahi in Muraadabaad

In the year 1361, when Hadhrat (RA) was 19 years old, he attended Mazaahir-e-Uloom in the month of Shawwaal. That year he studied the *Mawqoof alayh* kitaabs (pre final year) i.e. Baydhaawi Shareef, Mishkaat Shareef, Hidaaya Aakhirayn, Nukhbatul Fikar, etc. During the second term examinations, due to some need, Hadhrat (RA) had to return home. This was probably when his uncle passed away or when his mother fell extremely ill. As a result, Hadhrat (RA) had to remain at home for a few days. Due to the situation at home there was concern that Hadhrat (RA) would have to repeat the year (and study these books again) as he had missed many lessons. The situation in the countryside at that time was also quite dangerous. Hadhrat (RA) wished that the entire year should not be wasted. Due to the circumstances, Hadhrat (RA) felt he should enrol in Madrasah Shaahi in Muraadabaad which was near his home town. Thus, on the 15 Jumaadul Ula 1362, Hadhrat (RA) enrolled in Madrasah Qaasimiyyah Shaahi Muraadabaad and studied *Mishkaat Shareef, Mullah Hasan, Hidaayah Aakhirain,* etc. During his stay in Muraadabaad, Hadhrat (RA) studied Qiraat under the famous Qaari Moulana Abdullah Sahib (RA).

Enrolment in Sahaaranpur once again to study the Dawrah Hadeeth

After completing the *Mawquf Alayh* (Pre-final year) in Madrasah Shaahi, Muraadabaad, Hadhrat (RA) wrote the final examination and returned home. On the 17 Shawwaal 1362 Hadhrat (RA) returned to Mazaahir-e-Uloom. After writing the exams for *Mishkaat Shareef, Hidaayah* Vol 3, *Baydhaawi Shareef*, and other kitaabs, Hadhrat once again enrolled for the *Dawrah Hadith* (Final year of the Aalim Faadhil course). He engaged himself fully in his studies. He studied *Bukhaari Shareef* at the hands of Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyyah Sahib (RA), *Nasaee Shareef* by Hadhrat Moulana Manzoor Sahib (RA) and *Tirmidhi and Tahaawi Shareef* by Hadhrat Moulana Abdur Rahmaan Kaamalpuri (RA). Our Hadhrat (RA) used to speak very highly of the lessons of Hadhrat Moulana Abdur Rahmaan Sahib (RA). Once he mentioned that Hadhrat Moulana Abdur Rahmaan Sahib was a very great Muhaqqiq (researcher). His memory was excellent and he was also a *Saahib-e-Kashf*[19] .

Sometimes, during the lesson he would mention that in a certain place Haafiz Sahib[20] (RA) had made an error. Thereafter, he would give a detailed explanation providing proofs and many references for his claim and refuting the claims of Haafiz ibn Hajar (RA).

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[19] One who is informed divinely by Allah Ta'ala about certain conditions
[20] Haafiz Saheb here refers to Haafiz Ibn Hajar Asqalaani (RA)

Once, Hadhrat (RA) says, "It dawn upon me, whilst sitting in the class, that Hadhrat Moulana is giving so many references that I am not certain whether they are all correct or not." Immediately Hadhrat Moulana said, "Pick up this kitaab and see if it is correct. One Soofi is doubting whether this reference is correct or not." Hadhrat (RA) used to smile whenever he mentioned this incident.

Among the *Dawrah-e-Hadeeth asaatidha*, Hadhrat Sheikhul Hadeeth Sahib (RA) used to focus his special attention towards our Hadhrat (RA). Hadhrat (RA) also had great confidence and love for Hadhrat Moulana Manzoor Sahib (RA).

The following is a malfooz of our Hadhrat (RA) which he had checked and edited:

My Ustaadh Moulana Manzoor Ahmad Sahib was a very pious and righteous person. We studied *Nasaee Shareef* under him. It was his habit to travel by foot. He would also come to Madrasah on foot. During the month of Ramadhaan, he would go out for collection for the Madrasah. Whilst keeping roza and in the severe heat he would walk and go. He would only use the rickshaw if there was a severe need. He was extremely cautious about how he spent every cent of the Madrasah money.

The final Year of studies

Hadhrat (RA) commenced his final year of studies in Mazaahirul Uloom. A record of Hadhrat's first term exam papers can be found at the office. However, there are no details thereafter as to whether Hadhrat (RA) completed his studies in Mazaahir or due to certain reasons (the details of which will follow) transferred to another Madrasah. It is definite that Hadhrat (RA) had gone to Mazaahirul Uloom in Sahaaranpur and we also have information that he enrolled in Madrasah Aaliyah in Fatehpur. However, despite my efforts to find out, I could not ascertain when Hadhrat (RA) went to Fatehpur. Did he transfer in the middle of his final year in Sahaaranpur or was it before or after studying the final year? This, I do not know.

Some incidents indicate that all this took place whilst Hadhrat (RA) was doing his final year, as we have information that he did study the *Dawrah Hadeeth* books in Madrasah Aaliyah in Fatehpur. I think that most probably Hadhrat (RA) came back to Mazaahirul Uloom towards the end of the year.

Allah Ta'ala knows best what really happened.

Studies in Madrasah Aaliyah Fatehpur

My[21] respected *ustaadh*, Moulana Ishtiyaaq Ahmad Sahib (RA) (who is an *ustaadh* in Jamia Arabia Hatora) mentioned that when Hadhrat (RA) sent him (i.e. Moulana Ishtiyaaq Ahmad Sahib) to enrol in Deoband, he sent a letter of introduction to handover to Allamah Ibraaheem Sahib (RA). He also said that if Allamah Ibraaheem does not remember then remind him of this following incident:

"When I enrolled in Madrasah Aaliyah Fatehpur, I studied very hard. My *asaatidha* showed me great compassion. *Al-hamdulillah,* I passed the exams with very good marks and came out first in the class. This was the first time that a student from U.P. came out first. At that time the partition between Pakistan and India had not yet occurred. Many students came to study from Panjaab and Peshawar. Generally, students from these areas used to excel while the students from U.P. were generally regarded as weak in their studies. When I came out first in the exam the other students complained. They objected, saying that how could he have come out first? The examinations must be repeated. Thus the exams were repeated. *Al-hamdulillah,* this time I attained even better marks than before. As a result the students became extremely jealous of me. I feared that my classmates would hurt me. At that time, Allamah Ibraheem Sahib (RA) gave me protection and allowed me a place to stay in his room. This incident took place during the second term exam."

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[21] The ustaadh of the author, Mufti Zaid Saheb

When Moulana Ishtiyaaq Sahib reminded Allamah Ibraheem Sahib of this, he remembered the incident. He also mentioned out of *muhabbat* and *ta'lluq*, that people remember you only when there is work to be done.

Coming back to Sahaaranpur secretly

Moulana As'adullah Sahib (RA), the principal, was aware of our Hadhrat's splendid qualities, excellent habits, *Ilm*, piety, taqwa, righteousness and sincerity. It was as though the sheikh had confidence in the mureed in the way the mureed had confidence in the sheikh. Our Hadhrat (RA) always remained in the *khidmah* of his sheikh, the details of which can be found in the previous pages. He used to be with him day and night, on journey and at home. It was his habit to do his house work, bring his food, feed him, help him make his wudhu, massage his legs and put him off to sleep. It was through this sincere *khidmah* that Hadhrat (RA) enjoyed the special attention and compassion of Hadhrat Naazim Sahib (RA). Hadhrat Naazim Sahib (RA) was also aware of Hadhrat's conditions at home. He knew that his father had passed away when he was still very young and his grandfather had also passed away when he was still naa baaligh[22]. There was no one to place a hand of compassion over his head. His financial position was in a pitiable state. There was no light of '*Ilm* in Baanda which was known to be a backward town, filled with ignorance and misguidance.

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[22] Under the age of fifteen.

Hadhrat's most compassionate *ustaadh* and sheikh, Hadhrat Naazim Sahib (RA) was worried about our Hadhrat (RA) that if he returned to Baanda there was no environment of '*Ilm* there. There was a possibility that his '*Ilm* would be destroyed. He would also be faced with difficulties and constraints at home. As a recompense for the services that he rendered, Hadhrat Naazim Sahib (RA), out of compassion for our Hadhrat (RA) decided that after he qualifies he should remain in Mazaahirul Uloom and take up a teachers post. Furthermore, Hadhrat Naazim Sahib (RA) chose a girl from his family to marry him. Since Hadhrat Naazim Sahib was our Hadhrat's *ustaadh* and *murabbi*, it was only out of compassion that he insisted on both these matters for our Hadhrat (RA). Our Hadhrat (RA) was not happy about either of these aspects.

Hadhrat (RA) continuously said, "I am studying so that I can go back and work in my area and rid the place of ignorance. I may teach the people knowledge of Deen. If I accept the post as a teacher in Mazaahir, I may even become a Sheikhul Hadeeth, but I will not be able to spread Deen in my area. Hence, Hadhrat (RA) did not accept the post in Mazaahir, which many people were pursuing. Hadhrat (RA) was not happy to make nikaah as well. He (RA) was aware of the diverse culture, background, way of life and the customs of Baanda and Sahaaranpur. For these reasons he felt that she will be incompatible. He also wanted to spend his entire life in the service of his mother. Thus he wished to serve Deen at a place near his mother. Due to these and other reasons, Hadhrat (RA) did not accept either of these offers from

Hadhrat Naazim Sahib (RA). Not wanting to appear disrespectful, he did not openly reject these offers. Hadhrat (RA) was in a very difficult situation. Hadhrat Naazim Sahib (RA) was insisting whilst Hadhrat (RA) did not want to upset him. Therefore Hadhrat (RA) felt it inappropriate to live in Sahaaranpur and thus moved away. This incident was narrated to me (the author) by Hadhrat (RA) himself. However, I have narrated it to you in my own words.

A Difference of opinion between the Sheikh and the Mureed

Hadhrat's Sheikh and mentor, Hadhrat Moulana As'adullah Sahib (RA) was upset with our Hadhrat (RA) because he refused the post as a teacher in Sahaaranpur. This was based only on his kindness and compassion?

Once, in the Jalaalain lesson, Hadhrat (RA) was explaining the detailed incident of Hadhrat Zaid bin Haaritha ﵁, the adopted son of Rasulullah ﷺ. He mentioned that Zaid ﵁ had no family or blood relation with Rasulullah ﷺ, but Nabi ﷺ raised him up and cared for him like a son. Until the end of his life he took care of him to the extent that he even got him married.

Hadhrat (RA) went on to mention that from this incident we understand that when a khaadim serves you and is with you all the time then your *ihsaan* and favour should be upon him right till the very end. See how Rasulullah ﷺ showed us by way of example. Our Akaabir also practiced on this sunnah.

It was out of compassion for Hadhrat that his Sheikh and

mentor wanted to get Hadhrat married and appoint him as an *ustaadh*. Our Hadhrat's father and grandfather both had passed away. At such a time to hold back one's compassion is against humanity.

However, our Hadhrat (RA) had a different opinion. Owing to certain reasons and conditions he was excused from accepting the suggestions of his Sheikh. Hadhrat Naazim Sahib was upset by this but Hadhrat (RA) understood that such disappointment was temporary and only on account of his kindness for him. To practice on the *mashwarah* of the sheikh is not necessary in every matter. The sheikh is a guide for you especially in matters of sulook and not in other issues.

Hadhrat Bareerah (RA) on one occassion did not accept the *mashwarah* of Rasulullah ﷺ. Hence we understand that it is not compulsory to accept every *mashwarah* of a sheikh. Hence, Hadhrat (RA) was at ease that no harm would arise due to his sheikh's temporary disappointment especially when he had a logical and a Shar'ee reason for it.

Hakeemul Ummah, Hadhrat Moulana Ashraf Ali Thaanwi (RA) has written that the rights of parents are greater than the rights of the sheikh. On one side he had the desire of his sheikh and on the other side he had to please his mother. In-fact it was her command that he come back. His mother was in such a position that she had no one besides Hadhrat (RA). She had no other son, no daughter, no husband, and no father. All she had was her son, Hadhrat (RA), from whom she gained her peace and solace. Hadhrat (RA) was the coolness of her

eyes. If he had to practice on the advices of his sheikh, which definitely was of benefit to him, at the same time he would be breaking the rights of his mother. It was for this reason that he did not act according to the *mashwarah* of his sheikh.

However, naturally, Hadhrat (RA) was affected by his sheikh's disappointment. This situation continued for approximately three years. Hadhrat (RA) mentioned, "These three years caused me great grief. I could not eat nor drink properly. However, in this period, I continued corresponding regularly with Hadhrat. I used to also go there and explain to him the conditions that prevailed in our area. I used to give detailed explanations as to what was happening and what work was taking place. Eventually Hadhrat became very happy and said to me, 'Siddeeq, your view was correct and my view was incorrect."

Once in a burst of extreme happiness he mentioned, "If tomorrow on the day of Qiyaamah, Allah Ta'ala has to ask me what I brought, I will present Siddeeq and say, O Allah I have brought him."

(I do not have the details of when this incident took place, Allah Ta'ala knows best.)

Specialising in other subjects after completion

Hadhrat (RA) once mentioned that "I had intended from the very beginning that once my studies are completed I will teach kitaabs. It was with this frame of mind that I had studied these kitaabs so that I could teach them afterwards. I also made an effort to study each kitaab by the one who had gained mastery in it."

[*Al-hamdulillah* Hadhrat (RA) had gained complete mastery in the subjects of Tafseer, Hadith, Fiqh, Nahwu and Sarf.]

However, as far as books on Mantiq (logic) were concerned, there were other madaaris that were better than Mazaahirul Uloom. Hadhrat (RA) always regretted that he did not study the books of logic very well. Therefore, after completing his studies he took some time to further his studies in this subject. For this he travelled to Ilahabaad, Lucknow, Muzaffarpur, Bihaar, Dehli, Muraadabaad and Tonk. The details and the correct sequence of these journeys, I could not attain.

My *ustaadh*, Hadhrat Mufti Muhammad Ubaidullah As'adi (RA) explained to me that after completion, Hadhrat (RA) first went to Ilaahabaad to study the books on logic by Moulana Abdul Maajid Sahib, the special student of Moulana Abdur Rahmaan Sahib (RA), who was regarded as an Imaam in that subject. When he reached Ilaahabaad he went to Moulana Abdul Maajid Sahib and explained to him the reason for him coming. Moulana Abdul Maajid Sahib (RA) for some reason excused himself and suggested that he go to Moulana Abdul Qaadir Sahib in Lucknow. Hence Hadhrat (RA) went to

Lucknow to Moulana Abdul Qaadir Sahib. However, due to the environment not being conducive, he did not stay for very long.

Then he moved on to Muzaffarpur to Moulana Jameel Sahib where he stayed for some time and took benefit from him. Once again, because of the weather, he was forced to leave there as well. Thereafter, he went to study the books of logic by Allamah Ibraaheem Sahib who was also an Imaam in this field. Hadhrat (RA) had very limited time and Allamah Ibraaheem Sahib used to be gone out very often as a result many lessons were missed out. Thus, once again Hadhrat (RA) had to return home. Eventually, Hadhrat (RA) went to Madrasah Shaahi in Muraadabaad to study by Moulana Ajab Noor (RA) where he studied for a very long time. It was from here that Hadhrat (RA) eventually went to Madrasah Furqaaniyah in Goonda to teach. (Allah Ta'ala knows best.)

Once, Hadhrat (RA) mentioned this incident to the Lucknow, Muzaffarpur and Bihaar students. He says, "When I reached Lucknow, I enrolled myself at the Madrasah. My classmates were quite strange. They were extremely free minded. They used to wear formal clothing which was against the shariah. They had very long hair. They talked about food all the time. Their minds were focused on holidays and sightseeing and they had a great passion for fashion. They had no time nor need for studying and revising their books. Most of the time they would be absent from their lessons. I thought to myself that, O Allah! Where did I come and get myself involved? It became very difficult for me to study with them. Thus, after

staying for a few days I returned very quickly. However, for those few days that I lived in Lucknow, I did not waste my time. In my free time I perused through the library and I bought some very rare and unique kitaabs." (These books are still in Hadhrat's library.)

Hadhrat (RA) once explained his stay in Muzaffarpur and Bihaar as follows. "When I reached there I was enrolled in the Madrasah and my studies were going very well. Unfortunately, I could not get used to the weather and the environment. The food consisted of only rice, which I was not used to eating. I became very sick and my stomach began swelling, thus, I had to return home quickly."

In short, Hadhrat travelled to different places to study the books of logic. Once he said, *"Al-hamdulilllah* I studied these books when people did not even know the names of these books." In pursuit of this knowledge, the last place that Hadhrat (RA) travelled to, was Madrasah Shaahi in Muraadabaad where he studied under Moulana Ajab Noor Sahib (RA).

Moulana Ajab Noor Sahib (RA)

Hadhrat (RA) used to frequently speak of Moulana Ajab Noor Sahib's capabilities, *'Ilmi* potential and his expertise in this field. He was extremely confident about his knowledge and expertise. He would always praise his virtue and goodness. Once he mentioned that Allah Ta'ala had granted him such ability in Mantiq (logic) and Falsafa (philosophy) that he knew books like Qadhi Mubaarak and Hamdullah by heart.

Once, a student from Peshaawar mentioned several times during a lesson that this is a very unique book. Hadhrat Moulana Ajab Noor Sahib (RA) sat up and retorted: "I have heard this statement from you many times. If the author had written this book at that time then there is no perfection as he enjoyed a life of complete comfort and seclusion. On three occasions he was given gold equal to his own weight. He had no other work but to write kitaabs. He had no worry about his earnings or any other worries at all. What perfection is there in this? However, conditions are such nowadays that when we go home there is not enough money to purchase firewood or to buy flour. *Al-hamdulillah* today also such books and even better books than this can be written."

Once Moulana Ajab Noor Sahib related that in his student days he had read *Qaadhi Mubaarak* (name of a book) twenty two times.

Chapter 5

Teaching at Madrasah Furqaaniyah

Whilst our Hadhrat (RA) was studying in Madrasah Shaahi in Muraadabaad, the principal of Madrasah Furqaaniyah, Qaari Abdul Wahhaab Sahib (RA) was looking for an *ustaadh*. At that time Hadhrat (RA) had completed his studies. Some of the elders at the Madrasah suggested to Qaari Sahib to employ Hadhrat immediately. His studies were completed and he was a person capable of doing lots of work. Prior to this Qaari Abdul Wahhaab Sahib (RA) had seen Hadhrat (RA) very closely whilst he was in the khidmah of Hadhrat Naazim Sahib (RA) in Sahaaranpur. He was very happy and insisted that Hadhrat (RA) should come to Madrasah Furqaaniyyah in Gunda. Hadhrat (RA) had taught there for approximately six months. Thereafter, because of his mother's illness as well as the distance from the Madrasah to his home town, Hadhrat (RA) excused himself and preferred to serve Deen in his area. It was then that Hadhrat (RA) moved over to Fatehpur.

Once Hadhrat (RA) mentioned, "Whilst I was teaching in Gunda I went to the Musjid and saw someone lying down on the chattai. I was uncertain whether it was Hadhrat Moulana Ali Mia Sahib (RA). When I went close, Hadhrat (RA) awoke and met me." I asked him, "Hadhrat, how did you get here?" He replied, "I am out in Jamaat." I quickly went and brought his bedding which made him very happy.

Hadhrat (RA) mentioned, that Hadhrat Moulana Ali Mia

Sahib had offered him a teaching post in Nadwa but Hadhrat (RA) excused himself. Moulana Ali Mia Saheb remarked that there is a deficiency of people like you in Nadwa.

Hadhrat's (RA) appointment in Madrasah Islaamiyyah Fatehpur

Hadhrat (RA) left Madrasah Furqaaniyyah in Gunda to live near his mother so that he could serve her and tend to her needs. At the same time, he also wished to keep himself abreast with *Ilm*. Hadhrat also wanted to keep the boys from the area with him, and wished to oversee their *ta'leem* and their *tarbiyah*. Previously, there was only one Deeni Madrasah that serviced the entire five districts around Baanda, Fatehpur, etc. where Hadith, Fiqh and all the other subjects of the curriculum were taught. At that time, Hadhrat Moulana Abraarul Haq Sahib (RA), Moulana Jaami, Moulana Abdul Haq Koti and other famous Ulama were teaching there. Moulana Abdul Waheed Sahib was in charge of the Madrasah. The name of the Madrasah was Madrasah Islaamiyyah Fatehpur.

Hadhrat (RA) was very young at that time, approximately 22 years old. He was fortunate to be appointed as a teacher at this madarasah. He taught Nahwu, Sarf and the books of Fiqh.

He says, "When I reached Madrasah Islaamiyyah in Fatehpur, I was given a few senior kitaabs to teach. People speculated whether, I, a young lad, would be able to teach. When I began teaching, the teachers as well as some of those responsible for

the Madrasah hid themselves behind a wall to listen to my lessons as they wanted to assess my abilities. Only after having listened to the lesson, were they at ease. Allah Ta'ala made it such that some of the *ustaadhs* had left. There was no one available to teach their kitaabs. Consequently, all these lessons were now given to me to teach.

From the morning until the evening, I remained occupied solely with teaching. I barely found a chance to leave the Madrasah. If I had to leave for some need, people would look at me very strangely assuming that something must have happened for me to have emerged from the Madrasah. Moulana Jaami Sahib was one of my close friends but the opportunity rarely arose to even speak to him as he would be occupied with his work and I would be busy with mine. I did not even have contact with the people of the town. Consequently, I was not invited to any weddings or any functions throughout my stay in Fatehpur. I can't remember leaving the Madrasah once for a wedding or any other invitation. I had not cultivated such a relationship with anyone."

The following is another incident of Hadhrat (RA).

Hadhrat (RA) says, "I was only about 21 or 22 years old when I went to teach in Fatehpur. From the beginning I was given the senior kitaabs to teach. People were astonished at this. My memory at that time was very sound and I would give lengthy explanations during the lessons. People would hide and listen to my lessons. Moulana Abdul Waheed Sahib (RA) also used

to listen. After a while, some people commented that I turned out to be better than expected. At that time I taught the most number of kitaabs and earned the least amount of salary which was 30 rupees."

Whilst teaching in Fatehpur, one of Hadhrat's students, who is my *ustaadh*, Hadhrat Moulana Intizaam Sahib, told me that Hadhrat (RA) was given books like *Kanzud Daqaaiq, Sharh Wiqaayah, Fusool-e-Akbari, Mizaan* and other books to teach. Hadhrat (RA) spoke very little to others as he was always busy studying his kitaabs. He did not take *khidmah* (personal service) from the students nor did he ever allow them to press his legs. He never taught without first preparing the lesson and would deliver the lesson with great confidence.

Baanda is not very far from Fatehpur, thus at times Hadhrat (RA) would visit his mother. At that time Hadhrat (RA) was married. His wife was often sick thus, he rented a house in Fatehpur and kept her with him. He would become very worried about her illness and her treatment. Sometimes, he would keep her with him and at times he would leave her in Hatora. Once, when I accompanied Hadhrat (RA) on a journey he showed me the house that he used to live in. It was extremely small and was situated in a tiny gulley. Thereafter, he also spoke about other experiences of his.

I will survive on a paltry salary but I will never give tuition

Moulana Intizaam Husain Marhoom (RA) mentioned that when Hadhrat (RA) was earning 26 rupees he often had to borrow money. Once Hadhrat (RA) borrowed 20 rupees from the Madrasah. Despite living in constraints he tried his best to make his mother comfortable and saw to her needs from his salary.

Once, Hadhrat (RA) mentioned, that "Moulana Abdul Waheed Sahib Fatehpuri (RA), the principal of the Madrasah, advised me to give some tuition to subsidise my low salary and gave me some addresses suggesting that I offer tuition at these homes. I froze in response. I looked at him for a while and then replied, 'Moulana, do you think that I come here to earn wealth? If that was my purpose, I would not have come here. I was offered other positions with higher salaries. In Mazaahirul Uloom the principal had pleaded with me to teach there but I refused. For three years he remained upset with me because of this. Later, he accepted it and was pleased with me saying that his *ijtihaad* (decision) was incorrect and mine was correct. I would have earned a better salary in Sahaaranpur than here."

"Thereafter, Hadhrat Moulana Ali Mia Sahib (RA) insisted that I come to Nadwa to teach, saying that the only thing they lacked in Nadwa were people like me. If I wanted to make money, there were many places that I could have gone to. When I went for Haj, I met one of my classmates who introduced me to a Madrasah where they also insisted that I

stay behind and teach. (Hadhrat mentioned the name of the Madrasah. Most probably it was Madrasah Solatiyyah or some other Madrasah.) I did not accept that offer either because of the need to work in my area. I studied Deen so that I could come and work in my area. If my purpose was to amass wealth, I would have accepted these other posts and could have amassed large amounts of money. I am only here because Fatehpur is close to my hometown and I can look after my mother as well. I also wish to teach the children of my area as it is too difficult to take them to Sahaaranpur. I have no other option but to teach them here in Fatehpur. I also have a desire to teach kitaabs. It is for these three reasons that I have chosen to be here.

To go to some ones house to teach them (tuition) is a disgrace to the people of knowledge and a great disservice to the knowledge of Deen. If anyone wants to learn, he should come here to the Madrasah and I will teach him without taking a cent but I am not prepared to go to some ones house to teach. I myself, detest it and also don't feel it's correct for any of the Ulama to become involved in such an occupation."

Chapter 6

Bay'at and Sulook;

Hadhrat (RA) goes to Thanabowan

Hadhrat (RA) says that in Mazaahirul Uloom Sahaaranpoor, it was a rule that no one was allowed to visit anywhere. Permission was not even granted to visit Darul Uloom Deoband unless it was extremely necessary or a genuine reason arose. Permission was not granted merely for sightseeing or meeting others. Thus, throughout my student days I never once visited Deoband as we could not go without first being given permission after speaking lies. If you wanted to take off you would have had to speak lies. However, once I had the opportunity to travel with our principal to Thanabowan with the permission of the Madrasah. In this way I often visited Thanabowan.

Hadhrat (RA) wrote in an article that we travelled to Thanabowan often and were blessed with meeting Hadhrat Thaanwi (RA). I also had the good fortune of sitting in his majlis. Hadhrat Maseehul Ummah (RA) was also present.

Once, Hadhrat (RA) mentioned whilst narrating an incident of Thanabowan that once I visited Thanabowan with my classmate, Moulana Wajeehud Deen Sahib (RA), the son of Moulana Nabih Sahib (RA) the khalifah of Hadhrat Thaanwi (RA). I was very considerate towards him because he was the son of a great Aalim. In class, whenever there was a need to

read the *Ibaarat*[23], I always gave him preference. He always read the *Ibaarat* and persisted in trying to be ahead in everything. I never opposed him, rather I favoured him as he was the son of a great *buzurg*.

When we arrived in Thanabowan, as was his habit, he went forward and presented himself to Hadhrat Thaanwi (RA). It was the noble habit of Hadhrat Thaanwi (RA) to question the newcomers, "Where have you come from? Why have you come? How much of time is at your disposal?" Hence Hadhrat (RA) posed these questions. Moulana Wajeehud Deen Saheb (RA) was so struck with awe that he was unable to answer any of the questions. Hadhrat (RA) asked him once again but he still remained silent. Hadhrat Thaanwi (RA) became upset when he did not receive any answer. Thereafter, Hadhrat (RA) said "Remove this person from here, he does not even know this much and has wasted my time."

Next it was my turn and I was extremely apprehensive as to what was going to happen. During my student days, it was always my habit to keep a pencil and paper in my pocket. If I came across any important work or some '*Ilmi* point I would write it down immediately. Coincidently, at that time also, I had a small diary with me. Promptly, I wrote on a page, my name is Siddeeq. I live in the district of Baanda. I am studying in Mazahirul Uloom. I came to meet Hadhrat and I will be returning on such and such date. I then presented this paper to Hadhrat (RA). Hadhrat (RA) was very happy and remarked

[23] the text of the kitaab

that despite both of us being students from the same Madrasah we were so different.

This was towards the end of Hadhrat's life when he stopped giving bay'at to anyone. It was for this reason that I was unable to take bay'at to Hadhrat Thaanwi (RA).

Bay'at and Sulook

Hadhrat (RA) had established his *Islaahi Ta'aluq* with Hadhrat Moulana As'adullah Sahib (RA) and had also taken bay'at at his hands. Once, Hadhrat (RA) mentioned that a person asked him.

"In your life time there were great, pious people like Sheikhul Hadith (RA) and other famous buzrugs. Yet you left them and turned towards an unknown person."

What he meant was that instead of taking bay'at at the hands of Moulana As'adullah Sahib (RA) I should have rather taken bay'at at the hands of Sheikhul Hadith Sahib (RA) or any of the other famous Mashaaikh. These people, according to their understanding meant well. Hadhrat (RA) replied that, I observed Hadhrat Moulana As'adullah Sahib (RA) very closely and I have stayed with him. That is why I took bay'at with him."

Once, Hadhrat (RA) said "Although I was bay'at to Hadhrat Moulana As'adullah Sahib (RA) Hadhrat Sheikh (RA) would show me great compassion. Both these buzurgs would discuss issues relating to myself and with *mashwarah* would decide on

something. My ma'moolaat was also stipulated in accordance to these two Mashaaikh."

After qualifying, Hadhrat (RA) used to visit his Sheikh at least once or twice during the year. Once Moulana As'adullah Sahib (RA) said to him, "Siddeeq, Sahaaranpur is very far from your hometown. It is quite expensive to keep coming and going and much time is also spent in this way. Ilaahabaad is closer to you. There is a buzrug there by the name of Shah Waseeullah Sahib (RA), the khalifah of Hakeemul Ummah (RA). Go to him and tell him that I sent you." Thus Hadhrat (RA) went there and mentioned the entire incident to Hadhrat Shah Waseeullah Sahib (RA). Hadhrat Shah Waseeullah (RA) was extremely pleased and embraced him. Hadhrat (RA) says that thereafter I would often go to Ilaahabaad, at least once a week or once in ten days. Some of my acquaintances had buses and trucks going in that direction and would not charge me any fare. Therefore, very little time was spent in travelling."

I (the author) feel it appropriate at this juncture to narrate one malfooz of Hadhrat (RA) which he had checked and edited as well.

During the last few days of Hadhrat's life, when Hadhrat (RA) had become totally immobile he would not miss any sabak. Once, after teaching the lesson he said, "Today I am in great difficulty. Despite undergoing many operations I have never felt as weak as I am feeling now. People see me teaching the lessons and assume that I am well whereas I am very restless. Whilst teaching, however, I don't feel anything." Then he read

the following couplets.

ان کے آنے سے جو آجاتی ہے منہ میں رونق

وہ سمجھتے ہیں کہ بیمار کا حال اچھا ہے

Thereafter, he said "I used to go to Ilaahabaad often to Shah Waseeullah Sahib (RA). Initially I used to only go to Hadhrat Naazim Sahib (RA) but he mentioned to me that Sahaaranpur is very far and there is much difficulty in travelling. You have to spend money to come here. Ilaahabaad is close to you. Go and spend time with Shah Waseeullah Sahib (RA). Take my name and tell him that I sent you and commanded you to go to him." I replied to Hadhrat (RA) that my connection is with you. Whatever you tell me then that is what I will do and wherever you send me then that is where I will go.

"Thereafter, I often went to Ilaahabaad. On many occasions I stayed over for a week at a time. Hadhrat was very kind and compassionate to me. He used to have a special majlis (sitting) where the general public were not allowed to attend, however, I was allowed to be present."

Once, Hadhrat Shah Waseeullah Sahib (RA) fell very ill. I went to Lucknow to visit him. When I enquired about his health, he replied that after seeing you how can my condition remain bad? Just by looking at you my health has improved.

Hadhrat (RA) says that in those days a lot of grain used to be transported from Baanda to Ilaahabaad and other places by

truck.

Therefore, I often travelled by truck. Munno Bhai's busses also used this route. Sometimes I travelled with his buses but he would not charge me. Often I travelled at night and would wait near the bridge on the banks of the river until the morning. Hadhrat Shah Sahib (RA) once asked me, "How did you come so quickly in the morning?" I replied that I came with a truck. I waited at the river bank at night and arrived this morning. Hadhrat (RA) would become very happy. Once, he mentioned several times in the majlis, "Look at Siddeeq. He travels at night and waits at the river banks." Hadhrat (RA) was very happy with me and showed me great affection. Once he said to me, "Siddeeq, you are really Siddeeq."

"I used to sit quietly in the majlis. Many people would write down their spiritual conditions and give it to Hadhrat and Hadhrat (RA) would reply. I also wanted to write but did not know what to write about. I was worried for many days and made du'aa to Allah Ta'ala for help. Hadhrat (RA) used to frequently get *kashf* (inspiration). After Zuhr, Hadhrat used to sit for the majlis. Once, whilst sitting he said that when a sick person does not know of a sickness then it's unnecessary to make *ilaaj* (treatment). I knew immediately that my condition had been revealed to Hadhrat and this was the reply."

Ijaazat and Khilaafat

Our Hadhrat-e-Aqdas (RA) had received Khilaafat and Ijaazat-e-Bay'at from his Sheikh, Hadhrat Moulana As'adullah Sahib (RA). Hadhrat Shah Waseeullah Sahib (RA) had also given Hadhrat (RA) Khilaafat. I (the author) had seen Hadhrat's "*Ijaazat Naama*" (certificate of khilaafat). Unfortunately, I did not make a copy of it at that time and later, despite my efforts to search for it, I could not find it.

The incident of how Hadhrat (RA) received Ijaazat from Moulana As'adullah Sahib (RA) is described below.

Once or twice a year, Hadhrat's (RA) habit was to visit his Sheikh and spend time with him in Sahaaranpur. He would also take some of his acquaintances with and make them take bay'at with Hadhrat (RA). Once, Haji Saeed Sahib from Baanda joined him on this Journey.

Hadhrat Naazim Sahib (RA) instructed our Hadhrat to sit in I'tikaaf for 3 days in Musjid-e-Kulsoomiyah which was at the boundary of the old building of Mazaahirul Uloom. He asked him to recite a few wazeefahs and thereafter, in the Musjid, whilst in I'tikaaf he gave him Ijaazat in the following words, "I have given Muhtaram Moulana Haafiz Sayed Siddeeq Ahmad SahibBaandwi(sallamahullahu Ta'ala) Ijaazat at 10h00 in Musjid-e-Kulsoomiyah on Wednesday 25 Rabiul Awwal 1376 / 31 October 1956.

Hadhrat's Sheikh and Peer, Hadhrat Naazim Sahib (RA) mentioned to Haji Saeed Sahib, Hadhrat's companion,

that it is quite evident that the good that Allah Ta'ala has blessed him with is not in me. Outwardly it seems that I am giving him Ijaazat, but in reality he doesn't need it.

The Sheikh, like his mureed, had such great love, respect and confidence for his mureed that once Hadhrat Naazim Sahib (RA) very proudly announced that on the day of Qiyaamah, if Allah Ta'ala asks me, "What have you brought with you?" I will present Siddeeq and say, "I have brought him."

Our Hadhrat (RA), very humbly begged Haji Saeed Sahib not to mention this to anyone but Haji Sahib replied that he would mention it only to one or two people. These people, however, were such that there was no one to match them in publicizing any talk.

Hadhrat Naazim Sahib (RA) advised his mureeds that after him, they should establish their contact for reformation with Moulana Siddeeq Sahib. Thus, many people turned to Hadhrat (RA) thereafter.

Marriage

After Hadhrat (RA) qualified, the subject of marriage arose. His spiritual elder, Hadhrat Naazim Sahib (RA) had suggested a proposal but for certain reasons Hadhrat did not accept it, (the details have been mentioned previously.) There were no elders alive in Hadhrat's family apart from his mother, his father's brother and his mother's brother. Hadhrat (RA) came from a poor home and living conditions at that time were not good. One had to earn a living with great difficulty.

As Hadhrat (RA) was the only Aalim in the entire village, people valued his '*Ilm*, virtue, akhlaaq and good qualities. He was loved by one and all. People from far and wide talked of him as being a Sayyed.

Regarding his marriage Hadhrat (RA) once mentioned the following.

"At that time there was a *buzurg* called Hulloo Naami, who was regarded as a great *buzurg* in the whole area. He had a big following in Maanekpur and its surroundings and he was a Sayed and a Peer. A proposal came from him as well. When I learnt of it I refused, which upset my mother."

"She is the daughter of a great *buzurg*" I said. "If she comes here and experiences some difficulty we will be causing takleef to the *buzurg* as well. Thus, I am not prepared to accept this proposal."

Janaab Nisaar Ameen Sahib, Hadhrat's childhood colleague

who now works in the office of Jamiah Arabia Hatora says: "When Hadhrat (RA) returned from Gunda, the topic of his getting married commenced. There were lots of proposals coming for him. Hadhrat's uncle and *ustaadh*, Moulana Ameenud Deen Sahib sent a proposal for Janaab Nawaazish Ali Sahib's daughter which was accepted. Hadhrat's future father in-law was a resident of Baroli and also had some contact in Lucknow. He owned many properties and was very prominent in the community. At the beginning of the book I (the author) have written briefly about him.

At the time of the wedding the senior members of the family travelled with Hadhrat in ox-carts to Baroli. Hadhrat's family was so poor that even at that time his mother used to spin thread on the spinning wheel and sell it. She would also sew clothes and sell in order to earn a small amount of money. However, a set of new clothes for Hadhrat (RA) could not be sewn on time for the wedding. Hence, even though he was the bridegroom, he dressed in his old clothes and left for the wedding. When Hadhrat (RA) arrived in Baroli (in the district of Panna) at his in-laws, the little girls, as was the custom, were eager to see the groom. Moulana Ne'matullah Saheb, who was Hadhrat's companion from the early days, had also accompanied Hadhrat in the wedding procession. He was wearing new clothes and the children therefore assumed that this was the groom and went eagerly forward to meet him. Hadhrat meanwhile sat quietly on one side dressed in his simple clothing. At the time of the nikah when the proposal and acceptance took place only then did they realize who the

groom was.

Some of the elders had told me (the author) that Hadhrat (RA) gave a short talk on his wedding day at the request of the people. He mentioned that they are Sayed's and that the village was a village of Sayed's but unfortunately, there was no maktab or Madrasah established here. Thereafter, he spoke about the maktab that had been established in Jamwaarah, saying that we should take a lesson from this and the maktab in Jamwaarah should serve as an incentive for them to also establish a maktab in Baroli.

Once Hadhrat (RA) said that an old woman asked my mother in-law whom had she proposed her daughter to? She replied that it was with Moulana Siddeeq. The woman asked surprised "Have you fixed your daughter to a Molvi? We have heard that Moulana's are like the Saadhus (ascetics). They don't even look at their wives." Whenever Hadhrat (RA) related this incident, he would have a broad smile on his face.

Married life

Throughout Hardhat's married life he practiced on the *aayah* (Be good towards your spouses). Hailing from a wealthy family and being the daughter of a wealthy man, his wife was accustomed to luxury and comfort. Hadhrat (RA) therefore made an effort to see to her ease and well being. Initially, Hadhrat's wife would fall ill very often. Hadhrat would worry about her treatment and would make a concerted effort to see to her by taking her to many places.

When Hadhrat was staying in Fatehpur, his family would stay with him whilst his mother remained in Hatora. From time to time Hadhrat would visit his mother and make her *khidmah*. Hadhrat (RA) never neglected his mother whilst looking after and seeing to his family. He never said anything to her that would upset her. He never gave his mother a stiff look and never back answered her. In the same vein, he never spoke in an improper manner to his wife because of his mother. He always worked with softness, politeness, understanding, patience and tolerance.

At the beginning, in Hatora, when Hadhrat's mother and wife would cook both meals for the students, often Hadhrat would send some masaalah (spice) to be ground or some chutney to be made at an odd time. They would do all the work happily. At times, however, when it was really at an odd time, his wife would naturally find it difficult but she would still do the work. If she delayed in doing the work due to some reason then she would eagerly wait to do any work at the next occasion. If she became upset or refused to do any work, Hadhrat (RA) did not become upset. Her refusal did not affect him in any way. Rather he would cover up by pleasing her some other time.

Once, whilst correcting one of his mureeds, Hadhrat (RA) said that in my home Allah Ta'ala blessed me with a woman who was one in a thousand. If you look for such a woman today you will never find one. However, at times she would become upset but one must not start fighting because a woman is

upset.

Hadhrat (RA) used to praise her *Ibaadah* (worship) and her *Maamoolaat* (daily zikr and azkaar *).* Once he mentioned that she was also bay'at to Hadhrat Naazim Sahib but she was more punctual on her maamoolaat than himself and would never miss them out. She also never missed her Tahajjud and Awwabeen Salaah.

I, (the author) myself have witnessed that when Hadhrat had been travelling extensively for the Makaatib and for *tabligh*, then whenever he returned from a journey, he would spend the entire day in the Madrasah. Only after teaching all his kitaabs, would he go home after Asr. Thereafter, due to being engaged by many guests, he stopped going after Asr as well, but always spent the nights at home. This, he said, was the right of the wife. It was always Hadhrat's practice to come to the Madrasah before Fajr at the time of Tahajjud.

Hadhrat (RA) did not rest if he suffered from a minor illness but if he fell extremely ill he would prefer to rest at home. Sometimes, however, due to a great number of visitors, he had to remain at the Madrasah. He never trampled the rights of his wife as a result of his occupation in the Madrasah. Towards the end of his life, when Hadhrat (RA) was extremely busy, he did not get a chance to go home at all. Hadhrat (RA) once mentioned in class with regard to this, "I have made her happy. She really is happy with me. She told me that I must continue with the work of Deen. She will remain contented by merely receiving news that I am well. *Insha Allah,* we will be

together in Jannah."

Due to his busy schedule, at times, Hadhrat (RA) would go home only once a week or once in ten days despite him staying in Hatora and his home being only a few meters away. With regard to this he spoke about Hadhrat Moulana Yusuf Sahib (RA) that his Deeni occupation as well as his married life was of a similar nature. He had also taken permission from his family. After describing this incident in detail Hadhrat (RA) would say. "*Al-hamdulillah*, I have also done the same."

When Hadhrat (RA) would fall extremely ill the women would become worried. When his condition was serious, Hadhrat's wife would come to visit him after Esha Salaah in the Madrasah. Naturally, Hadhrat (RA) would become very happy and he would feel at ease. When Hadhrat (RA) was living in the Madrasah and if he fell ill, then his wife and daughters would come to visit him for a little while at the Madrasah. Hadhrat (RA) did not like the family women to visit too often.

After his wife passed away, Hadhrat was considerate towards her friends and sometimes would send gifts for them. He would send e-saale thawaab for her as well. Once he mentioned that after Hadhrat Khadijah (RA) passed away, Rasulullah ﷺ would send gifts to her friends. *Al-hamdulillah* I also do the same and I send thawaab for her whenever I pass the graveyard.

Livelihood

Our Hadhrat (RA) said that once Hadhrat Naazim Sahib (RA) said to him, "Siddeeq, I could not manage doing it, but I advise you that if it is possible, then serve Allah's Deen only for the sake of Allah Ta'ala without taking any salary." Thus Hadhrat (RA) decided from the beginning that he will serve Deen without any remuneration. Hadhrat (RA) also advised his sons to do the same. When Hadhrat (RA) returned from Fatehpoor and the responsibilities of the house fell upon his shoulders, Hadhrat (RA) intended to undertake some business. He would travel to Kaanpoor to purchase different items mainly clothing and mats which he would then sell when he had some time available.

Once, Hadhrat (RA) mentioned that, when I had just commenced trading, I would sit outside my house under a canopy with all the merchandise to sell. I felt very ashamed doing this. Once a person approached me and in a mocking tone asked, 'Moulana, How much is this garment?' He merely asked this and I felt very ashamed of myself and began perspiring. I picked up all the clothing, tied it up and removed it. I took a sheet and covered myself. This incident had such an effect on me that I could not eat any food nor did I have the heart to speak to anyone. My mother became very worried about me."

"I wrote a letter to Hadhrat Naazim Sahib (RA) and narrated my condition to him. Hadhrat (RA) replied to my letter with just one sentence. "Siddeeq, to steal and deceive is a thing of

disgrace." But to earn halaal sustenance and to trade is not disgraceful. When I read this letter it felt as if a thorn was removed from my heart. This is the benefit of keeping in contact with the pious."

Al-hamdulillah, thereafter I did not feel ashamed anymore. I would travel from village to village for trade purposes at the same time doing the work of *tabligh*. There were very few things which I have not traded in. I would bring clothing, carpets, sandals, shoes, etc. from Kanpoor. In those days no one knew me. Once Hadhrat (RA) mentioned the name of a person and said, "He was of great assistance to me. I was alone but he always helped me to load my goods." Hadhrat (RA) was very grateful to this person and till the end always recompensed him for his favours.

Once he mentioned that, "I even sold vegetables. When I used to go to Baanda, I would bring lots of fresh vegetables and would sell them very cheaply. There were lots of benefits in this. At the least, whatever was left over sufficed as food for us. I even sold ear rings."

Hadhrat (RA) used to say, "Definitely, Allah Ta'ala has put great *barakah* in trade provided one acts with honesty. An honest trader will be resurrected with the Ambiya, Siddeeqeen and the Shuhadaa. If someone has not done any trade, he should nevertheless, engage himself in it just to attain this virtue. *Al-hamdullilah*, I still buy and sell goods. Many people invite me to jalsahs and functions but do not pay for my bus fare. I take some goods or sometimes people give me goods

which I sell and deduct the fare. I don't take any travel fare from the Madrasah either. Moulana Habeeb (Hadhrat's son) and the others in the family have now grown up and they have also started buying and selling."

Hadhrat (RA) used to say that to take a salary is not impermissible but for that person whom Allah Ta'ala has created the means to earn, he should teach without a salary. While ensuring that this has no detrimental effect on the *ta'leem*. Initially, when our Hadhrat (RA), taught in Goonda and Fatehpoor, Hadhrat (RA) would draw a salary from the Madrasah of 26 rupees which was later increased to 30 rupees.

Journey to Haj

Hadhrat (RA) first went for haj in the year 1349 whilst he was an ustaadh in Fatehpoor. On returning from haj, certain conditions arose resulting in him resigning from Madrasah Islaamiyah. The details of this incident will follow soon.

Hadhrat's (RA) journey for haj was also such that all the arrangements were made from the unseen, the details of which can be read in Hadhrat's words.

Hadhrat (RA) says, "My journey for Haj was very unique. I remember performing haj with just 1300 rupees. At that time I did not have sufficient wealth but had a domesticated ox which I sold to make the necessary arrangements. Thereafter I commenced my preparations for haj. The news of my going for haj spread like wild fire amongst the people. Many people began preparing to join me hoping that the haj would be

performed correctly if they accompanied me. Thus an entire group got ready. Amongst them were Haji Naseer Sahib and Haji Imdaad Sahib from Jamwarah. There was also an overwhelming number of Raza Khaanies (followers of Ahmad Raza Khan) going for haj. When they heard of our group, they began speaking out against us as is their habit. They informed the people that I am a Wahaabi and therefore they should not proceed for haj with me. They made certain allegations that I will not visit Madina to present myself at the Rowdah Mubaarak. They prepared another group with a Barelwi Aalim as their Ameer. On the appointed date both groups left for Haj. It was the will of Allah Ta'ala that they experienced difficulty on every leg of the journey while we were the ones assisting them.

Hadhrat (RA) says, "When we arrived, it was my habit to spend all my time in the Haram Shareef. I would only leave the Haram out of necessity. However, Allah Ta'ala blessed me with the opportunity of making khidmah as one of my companion's had fallen ill. He had been afflicted with such an illness that he suffered from continuous diarrhoea and there was no one to take care of him. His friends also left him. Allah Ta'ala gave me the *taufeeq* to make his complete khidmah. I would bring his medicine to him, feed him, clean his mess, wash his napaak impure clothes and after cleaning them would then hang them out to dry. I would cook rice for him and feed him even though I did not know how to cook but some how I would get it done. It was only for this reason that I would leave the Haram Shareef. Apart from this I would sit

and recite Qur'aan, make Tawaaf, and engage in zikr in the Haram Shareef.

Haji Naseer Sahib from Jamwarah used to say, "It was enlightening to witness the manner in which Hadhrat (RA) made the khidmah of this person. It was only then that I realized the Akhlaaq and spirit of Khidmah in him and recognised what a great person Moulana Siddeeq Sahib was."

Hadhrat (RA) said, "After completing our haj, we went to Madinah Shareef and presented ourselves at the Rowdah Mubaarak. We recited Durood and Salaam. *Al-hamdulliah*, the entire journey was very easy and we reached Madinah very quickly. Those who went with the Barelwi Aalim were becoming frustrated. They reached Madinah very late with great difficulty compared to the others. They met me there and I took them around. The group reminded the Aalim that he had claimed that the 'Wahaabi' won't even go to Madinah, nor would he read salaat and salaam. However, he has reached Madinah before you and has already read salaat and salaam. Had it not been for him, they said, we would also have been deprived."

Hadhrat's second Haj

Hadhrat (RA) went for his second Haj when I (the Author) was still studying at the Madrasah. I remember that despite suppressing the news of Hadhrat's Haj, people still came to know of it. When Hadhrat (RA) was going, one of my classmates requested Hadhrat (RA), to please make dua for us as well when he reaches. Hadhrat (RA) answered in the

following words, “Is it necessary to even request this? Will a person not make dua for his plantation? Will anyone be unmindful of his plantation?”

Before leaving for Haj, Hadhrat (RA) met all his family members and then left directly for the Musjid. He performed salaah and then began his journey. On his return, before meeting his family and others, he first went to the Musjid and performed salaah. Thereafter, he delivered a short talk and met everyone.

Hadhrat (RA) said, with regard to his trip “It was my routine to sit daily in the Haram Shareef and remember all those from whom I enjoyed some favour. Whoever did any *Ihsaan* (good) to me, I remembered him. I would take each ones name and make dua for him. I made dua for all my *Asaatidha*, *Mashaaikh*, students and the teachers of the Madrasah.” During this journey, the Haram Shareef fell under siege. For a while no adhaan was called out in the Haram. Allah Ta’ala in His infinite wisdom sent Hadhrat (RA) that year to the Haram. It may have been through Hadhrat’s dua’s and barakah that Allah Ta’ala freed the people from the siege and protected the Haram Shareef.

Allah Ta’ala knows best.

Chapter 7

News of the Fitnah of Irtidaad (becoming renegade) and resignation from Madrasah Islaamiyyah Fatehpur

During Hadhrat's third year of teaching in Madrasah Islaamiyah in Fatehpur, India fell prey to political crises, corruption, fighting and killing. The conflict between the Congress and the League was severe with the division of India and Pakistan being the main point of contention. Eventually, the partition took place and thousands of Muslims decided to relocate to Pakistan. Many people lost their lives during that time. Women became widows and children became orphans. Some people began wrongfully usurping the properties and shops of the Muslims. They became so bold that they tried to force poor Muslims to renounce Islaam. This occurred mainly in Baanda, Fatehpur and surrounding villages. The details are as follows:

Mannoo Laal and Satthi were two big land owners who were very powerful and influential over the entire area. Kaalinjar was their headquarters. They repeatedly tried to lure the poor Muslims with wealth and convert them into *Shudhis*. *Shudhi* was a term they used, in their religion, which indicated that all other religions are untrue, corrupt and napaak. By renouncing the so called na-paak (impure) religions and accepting the Hindu religion, one now becomes pure. Thus, this movement adopted this name. Mannoo Laal began going from village to

village using his influence to convert people to Hinduism. Matola Singh was his special agent and his right hand man. On several occasions they attacked Masooni, a village near Kaalinjar. They carried out great oppressions on a village called 'Harha' close to 'Ittara'. They beat them up severely. Their sole object was to convert the Muslims to Hindus. Hence some people from certain villages, due to the oppression had turned away from Islaam. Many people from Ittara had turned away from Islaam. The newsagents through their newspapers ensured that this news became widespread.

At that time Hadhrat (RA) was teaching in Madrasah Islaamiyah in Fatehpur. Hadhrat's habit was that he would never leave the Madrasah except out of extreme necessity. He did not take a break from learning or teaching thus he had no time to go out and read the newspapers. However, the news eventually reached him that people from the village *Ittara* which is in the district of Baanda had renounced Islaam and had become Hindus. Hadhrat (RA) was very perturbed. He enquired from others but could not get the correct facts as to what exactly had transpired. Someone mentioned that this incident had appeared in the newspapers. Hadhrat (RA) immediately left the Madrasah and went to a few shops to buy the paper but none had any stock. Eventually, he found one in a paan shop and read the news in the light of a lamp. The newspaper confirmed what he had heard. Hadhrat (RA) became extremely distressed and his heart began to ache. The ground beneath him felt as though it was going to disappear. His hunger and tiredness disappeared. He kept tossing about

in bed the entire night.

Eventually, he thought to himself that on the day of Qiyaamah, Allah Ta'ala will not ask me whether I taught Bukhaari Shareef or not. What answer will I give if Allah Ta'ala asks me what have you done for the people of your area when they turned away from Islaam? Thus he made up his mind to hand in his resignation. He took leave from the Madrasah for six months and exerted himself in making *tabligh* in his area.

Hadhrat's successful Tablighi rounds

After resigning from Madrasah Islaamiyah Fatehpur, Hadhrat began making *tabligh* in and around his hometown. He travelled to some places by day and to others by night. Often he walked to these villages as he had no access to a vehicle. He would make all his arrangements himself so as not to inconvenience anyone else. In those days no one knew Hadhrat. He would travel alone from village to village. The first place where Hadhrat did *tabligh* was Ittara, where some people had became *murtad*. With great love and care he explained Deen to them until they understood. *Al-hamdulillah* through his efforts they returned to Islaam. Thereafter, Hadhrat travelled to other villages.

Eventually Hadhrat (RA) prepared others to assist him in the work of *tabligh*. Amongst them were Haji Imdaadullah and Haji Naseer Ahmad Sahib from Jamwaarah, the mayor of Nareeni, Hafiz Abdur Raheem Sahib from Baanda and another Haji Sahib who accompanied them. According to the need,

Hadhrat (RA) would take them for gusht (calling people to Allah Ta'ala) to meet people teaching them the kalimah and encouraging them to perform salaah and to fast. They would explain to them the importance of remaining firm on Deen. These people valiantly gave Hadhrat (RA) great support. However, when Hadhrat (RA) travelled to certain villages where he experienced great difficulty, he would often go himself.

The following is a detailed explanation of one of these visits in Hadhrat's words.

Hadhrat (RA) says: "Initially, I travelled on foot and I would take a little chana with me to eat. Sometimes I survived only on some herbs. Often whilst walking it would grow dark. There was no place to spend the night and I would have to sleep in the open fields. Sometimes, I went to certain villages where only one or two Muslim families resided and they were Muslim by name only. Their way of life and culture were like the Hindus. Their names also resembled that of the Hindus. They practised all types of Hindu customs in their weddings. Bahu Nari Parna (a custom where the bride lies down on a tanned goat skin) is specifically a Hindu custom. They would practise this as well.

As evening grew near, I remained in this village. They allowed me to sleep in the same place where their animals were kept for the night. Near their home was a Mandir (temple). I would see Muslim women visiting this Mandir. I slept near the animals, near the Mandir and would perform my salaah there

as well. At night I would grow afraid that the animal may charge at me but there was no alternative place for me to sleep in. How can one even sleep in such a place? Therefore I would spend the entire night awake."

Once, I (the author) asked Hadhrat (RA) that, on the days you went out for *tabligh*, did you also deliver talks to the people? How did you work? Hadhrat (RA) replied "I didn't know how to deliver lectures and still I do not know. I would go and meet the people, find out how they were feeling and then I would speak to them about Deen. At times I used to gather a few people and explain to them some fundamental aspects of Deen. Whenever I got a chance, I would approach them and speak about Deen. By doing this continuously, it had a great effect on them. I still encourage the ustaads at the Madrasah to choose a village and to go there regularly as the opportunity arises to speak to them about Deen. It's not necessary to deliver a lecture. Reading from a kitaab, discussing a few aspects about Deen or merely visiting will be of some benefit, *Insha Allah.*"

On one occasion, Hadhrat mentioned "Once I went to a village where severe differences existed between the people. They stopped visiting each other and even stopped talking to one another despite them all being very closely related. When I arrived in the locality, they made arrangements for my meals. I said to them that I am a stranger and am not even related to them yet they are spending so much on me and are feeding me whereas they do not spend on their brethren, nor do they

invite them to their homes."

They had become very informal with me and had developed great love for me as well. I told them that, "If you are not going to invite your relatives, then I am not going to eat." They replied, "Moulana, we are going to feed you no matter what. If this is how you feel, then we will invite them as well." Thereafter, I gathered all of them on a vacant land away from their homes and spoke to them a few things regarding Deen. This was an excuse for them to unite. They all felt ashamed of themselves and they sat together and ate. Their differences were over and everyone returned to their homes.

The failure of the Matola Singh movement

On several occasions, with great confidence and assurance, Hadhrat (RA) would mention that when working, a person should do whatever is within his ability. Thereafter, he should exert himself and Allah Ta'ala will assist him from the unseen. Those who wish may try it and experience it for themselves.

At the beginning when Hadhrat (RA) went out in *tabligh,* the effect of this *tabligh, Al-hamdulillah,* was very apparent. With Hadhrat's effort, those who turned away from Islaam re-embraced Deen, those who's Imaan was in danger, their Imaan was now protected and those who were intending to turn away from Deen changed their intentions.

Hadhrat (RA) had an extremely loving and kind approach to the non-Muslim areas which is in keeping with an Islaamic character. At the same time, the Matola Singh Shudhi

movement was also active. At that time they were reaching the peak of their success. Matola Singh had sent a message to a person by the name of Raj Kumaar Paathak from Nareeni stating that Aalamgeer had greatly oppressed the Hindus. He forced them to become Muslims. They were not allowed to eat breakfast unless they burnt 2 ½ mann (kind of measure) of Janeo (sacred cloth worn by Hindus especially the Brahmans). It is for this reason that we have resolved to take revenge on the Muslims. Forcefully we will have to turn the poor Muslims into Hindus. Therefore we are attacking the poor Muslims over here and you can attack them on your side. Together, if we make an effort there is hope that we will be successful. This message reached Raj Kumaar. In reply, he swore them saying, "Beware. This can never happen. What you are saying is wrong. Aalamgeer was a religious man. He did not do any such thing. This is an accusation against him. Think about it yourself. Is this something that you can understand? If Aalamgeer had done something like this there would not have been even one Hindu living here. What you are claiming is totally incorrect. Be careful. Don't ever try such a thing in any area. What have these poor Muslims done to you? If you ever try to do anything against them, I will be the first one to protect them. The bullets will hit my chest first and thereafter the Muslims." Raj Kumaar was very caring towards the Muslims. Receiving this reply, Matola Sing lost courage.

The news of Matola Singh's evil intentions began spreading among the political leaders that his movement was unjust and oppressive. Hence they began denouncing it. Gandhi had also

opposed his plans openly.

In short, the entire movement was a total failure. However, our Hadhrat (RA) continued his effort. As he had resigned from the Madrasah, he did not receive a salary. Therefore Hadhrat (RA) began trading to earn a living. Hajee Naseer Muhammad Jamwarah would buy clothing for Hadhrat (RA) on credit and Hadhrat (RA) would sell these whilst he was out in *tabligh*. After selling them he would settle his debts and buy more clothes on credit. He continued in this manner and Allah Ta'ala helped and assisted him.

An amazing incident depicting the help of Allah Ta'ala

Once, whilst mentioning how the help of Allah Ta'ala descends, Hadhrat (RA) explained the following incident. Once whilst out in *tabligh*, he visited many villages. He thought that he would reach Nareeni by the evening. Unfortunately, it was already dark and he had not yet reached. Thus, he stayed over at a village called Sheikhanpur.

Hadhrat (RA) says that, "At that time, no one knew me. It was a cold night in winter and I lay down on a straw mat in the Musjid, I was very scared to be alone and naturally I was afraid of the jinnaat. After some time I heard footsteps coming toward the Musjid. In my heart I thought to myself that this must be a jinn as it was quite late. Who else would come at this hour to the Musjid? Everyone has performed their salaah and has gone to bed. When I peeped, I saw a tall person dark in

colour with long hair. I was convinced that this was definitely a jinn. I kept quiet, closed my eyes and remained still. He made wudhu and entered the Musjid. In the meantime, I moved a little and the straw mat made a noise. He shouted loudly in the local dialect "WHO'S THERE?" I sat up and realised that this was a human being. I replied "I am Siddeeq from Hatora. He asked me, "Do you know Qadhi Abdul Aleem Sahib." I replied, "Yes I know him."

He continued saying that he had just returned from the plantations and had fallen asleep. He had not yet performed his Esha nor had he eaten any food. He asked me, "What are you doing here? Come to my house." Thus, he took me home with him. I still remember that he brought me a tray with milk and rice and fed me. In the morning he asked me where I was going to. I replied, "Nareeni". He travelled with me to Nareeni. This was my first meeting with him. Thereafter, he stuck with me through thick and thin. Until the end, he always stayed with me and helped me. His name was Juman. May Allah Ta'ala make his *maghfirat*. He really helped me a lot. I asked him to send a few students to learn at the Madrasah. After a while he sent his nephews to study."

The fruits of Hadhrat's efforts
Another incident showing the help of Allah Ta'ala

After resigning from Madrasah Islaamiyah Fatehpur, Hadhrat (RA) began visiting all the villages. There were perhaps very few villages where Hadhrat (RA) did not set foot in. During these rounds, Hadhrat (RA) made an effort to establish a

Maktab and a Musjid in every village. Together with that he looked for students in every village whom he could teach Deen to. Thereafter, he would encourage them to become Haafiz or Aalims and then come back and work in their villages. This effort continued until his last days. Two days before he passed away he had given *mashwarah* to establish a Musjid and a Madrasah in a nearby village. With his efforts, *Al-hamdulillah,* many Makaatib and Masaajid were established in many villages. Hundreds of Huffaaz and Ulama then graduated from these institutes through them. Hadhrat (RA) always took the second term and final exams of the Hifz class himself. When the students from the nearby villages would recite the Qur'aan, he would become extremely happy and would say that these children came from such villages where no-one in the entire village knew even the kalimah and were Muslims in name only.

Hadhrat (RA) mentioned, "Once I went to Bawaanipur (a village near Baanda). The people here did not even know the kalimah. I travelled there frequently. Eventually I brought a few students away with me and made an effort on them. *Al-hamdulillah,* today there are Huffaaz and Qurraa amongst them."

"There was no Musjid in Bawaanipur. A Raajah lived there who owned many properties and who was very influential over the entire area. Many Muslims worked for him. This Raajah became afflicted with a terminal illness. He tried various medications and went to many doctors but could not be cured. He became very anxious and perturbed. As I often

visited Bawaanipur the Muslims working for the Raajah knew me well. They would come to meet me from time to time. They told the Raajah that they knew a Moulana who was very good in making *ta'weez* and dua and from whom many people had benefited. They suggested to him to request help for himself. Hopefully he will be cured. Thus, few people came to fetch me and took me to meet the Raajah. I explained that I was not an Aamil (one who writes *ta'weez*) and did not know much nor was I in favour of this type of work.

However, Hadhrat Naazim Sahib (RA) once told me that if someone asks for a *ta'weez*, don't refuse him. Whatever comes to mind, write it down and give it to him." Therefore whatever came to mind at that time, I wrote it down in a taaweez form and gave it to him.

"*Al-hamdulillah*, Allah Ta'ala cured him. This had a great effect on him as he had suffered greatly. He became extremely happy and told his Muslim staff to ask for whatever they wished and he would grant it. They came to me for mashwarah and I advised them to ask in the following manner, "O our master, you have given us everything. We have a land, a home and everything we need. There is nothing that we are short of. However, we don't have a place to worship our Creator and a place of salaah. Hence, if you can give us a place and build a Musjid for us, then this difficulty will be removed." Thus, they presented their request to the Raajah who on hearing it froze. He couldn't utter a single word. However, since he had made a promise, he had to

honour it.

"He gave them a piece of land on which to build a Musjid and told them to invite their Moulana and whoever else they wished to lay the foundation. Thus, they came to fetch me and they invited the Raajah as well. The foundation was dug, the bricks were placed and dua was made. The Raajah asked if that was all to be done. I replied, "Yes that's all."

"The Raajah became very upset and said that "Some ignoramuses had deceived him by telling him that before a Musjid is built, a cow has to be slaughtered and its blood put into the foundation. They have deceived me." He, thereafter, built the Musjid himself. In the hot summers he would stand outside in the scorching sun and personally supervise the building of the Musjid. *Al-hamdulillah* that Musjid is still standing.

The type of work Hadhrat did in his area

Once I was with Hadhrat (RA) on a journey when we passed by a place called Karwa (in the district of Fatehpur). The people of Karwa forced Hadhrat (RA) to stop for a while and fed him breakfast. Later on, when Hadhrat (RA) sat in the vehicle, he said, "These people at one time were very far away from Deen. I didn't know them and they didn't know me. I began coming here often and established a Maktab in this area. Slowly a few people came to know me."

"In the past, I never ate their food but always brought my own. I visited the village frequently. There was much

bid'aat (innovations) that were rife amongst them. A bidati Moulana used to come and deliver lectures and would return with lots of gifts. He always opposed me but I did not reply nor argue nor debate with him. I continued with my work quietly. Some of my associates wanted to challenge him but I advised them to continue with their work quietly, cautioning them not to oppose, debate or argue with him. Let him do what he wants to do, *Insha Allah*, things will change slowly."

"It was these very people who had laid the foundation for the Madrasah. On several occasions the Madrasah had closed down but it always reopened. It continued in this manner. Salaami was also held at the Musjid but I prevented my people from opposing this as well. Instead, I continued going there and meeting the people. Shukar to Allah Ta'ala, the Madrasah is continuing and the customs have all come to an end. The bidati Moulana has also stopped coming here. No one even knows of him anymore."

I once asked Hadhrat (RA) "How did you work in those days? How did the people become accustomed to you? Were you involved in the work of *ta'weez* in those days as well?" Hadhrat (RA) replied, "In those days I did not even know how to write a *ta'weez* and neither was this work of mine so famous. If I wrote a *ta'weez* it was by chance."

"I used to go and meet the people. Sometimes, I would gather them and give them a few advices and then return home. I took nothing from them (in the form of gifts etc), nor did I eat by them. Sometimes, I would eat vegetables. Often I slept in

the Masaajid. At times I had to sleep in the open fields and I always travelled on foot."

"Once, whilst travelling to my village, I lost my way. I don't recall how, but eventually I reached a jungle. There was bush all around me. I could not see any signs of habitation for miles. I was all alone in the jungle. As night approached, I began to worry. I saw two wolves advancing towards me. I became very frightened and thought to myself that O Allah now I am finished. I made dua to Allah Ta'ala and read the *aayah;*

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ﴿١٧﴾

They are but plotting a scheme and I am planning a scheme. Therefore grant a delay to the unbelievers, give respite to them gently (for a while).

These wolves ran away. With great difficulty, I eventually found the road and managed to reach a village where I spent the night with a Hindu. Certain villages had only Hindus residing in them with the exception of one or two Muslim families. I would go to these villages and meet the people. At night, I would sleep on their patios and would also perform my salaah there. This is how I frequently travelled to these areas."

The incident of a student

Once, in the Madrasah, a young student was absent for salaah and as a punishment the Madrasah stopped allotting him food. He came to Hadhrat (RA) to request that he be allowed to eat in the Madrasah. Hadhrat (RA) inquired about his studies and accommodation? He asked him to recite the kalimah and tested his lessons. Thereafter, he allowed him to eat at the Madrasah.

Hadhrat (RA) mentioned, "I am speaking the truth, this student is from such a village where not even one person knew how to recite the kalimah. Their clothes and their names were all in accordance with the Hindus. For such people to be in the Madrasah is of great benefit. They will sit here and see people performing salaah. They will also perform salaah. There will be some change in their environment. Their lives will change. That student has recited the kalimah and that in itself is such an achievement."

Hadhrat (RA) further said that, "Often, I went to such places where no one knew me. I travelled by foot and walked through the plantations. I had no place to sleep and knew only one person in the village who lived on a farm. When I went there, I would stay with him on the farm. When the opportunity arose I would go out to the villages and talk to the people about Deen, encouraging them towards Deeni Ta'leem. With great difficulty, these boys started coming to Madrasah. Otherwise no one was prepared to listen to any advises.

Hadhrat's effort in Baanda

During the period of Irtidaad, Hadhrat (RA) made the entire area his field of work. When this fitnah subsided, Hadhrat (RA) had a great desire to establish a Madrasah. At the beginning he made the city of Baanda the centre of his efforts.

Hadhrat's (RA) habit was that every week he would go to Baanda on a Friday. Initially, some people would gather in the home of a Haji Sahib and Hadhrat (RA) would discuss a few aspects regarding Deen. After a while, Hadhrat (RA) began holding these programmes in the Kotwaali Musjid (which is now the *tablighi* markaz) instead of having it at home.

Thus, Hadhrat (RA) used to go every Friday and deliver the Friday sermon. In those days, there were very few people who followed Hadhrat (RA). Once, Hadhrat (RA) mentioned, "There was one period in my life where even the people of Baanda used to swear me when I walked on the road. They would say, "Look, this kaafir, wahabi, siddeeq zindeeq is going past. A few times they even threw stones at me. I didn't say anything nor did I inform anyone about this."

Once, the bidatees held a jalsah during which they spoke ill of the Ulama-e-Haq. They uttered words like 'siddeeq zindeeq' (siddeeq the imposter). In the jalsah there were some followers of Hadhrat (RA) who could not tolerate this. One person asked one of his friends, "What is happening here?" His friend handed him a piece of paper that Hadhrat (RA) had given to him. On it was written, "These people are having a jalsah. They will speak ill of me there. Don't say anything in

retaliation. Keep silent. Work with sabr (patience). Don't fight and argue. Don't make fitnah." After reading this, he kept quiet.

Hadhrat's *tablighi* rounds continued but he was still worried about establishing a Madrasah.

Chapter 8

History of Jamia Arabiah
The need for establishing a Madrasah and Hadhrat's tireless efforts in establishing it

For a long time, Hadhrat (RA) felt the need to establish a Madrasah. During his *tablighi* rounds he sensed that one of the main reasons for the fitnah of *irtidaad* (reneging) was that people were ignorant of Deen. People had no knowledge of Deen. Ignorance is darkness and when in the dark, a person can fall into a pit of misguidance and be destroyed. Thus the only cure for this darkness is light and what is this light? It is the knowledge of Deen. This light of Deen is a candle from which the light of Imaan emanates and becomes brighter. If this light is not ignited, a person can at anytime become a victim of misguidance.

Thus, Hadhrat's perception was that even though this fitnah of irtidaad had subsided temporarily, it could rear its head again due to ignorance. In order to remove this ignorance permanently, it would be necessary to establish a Deeni Madrasah and spread the knowledge of Deen.

Therefore, Hadhrat (RA) decided that a Madrasah will have to be established. Initially, Hadhrat (RA) made an effort to establish a Madrasah in Baanda. He met with many people and did whatever was within his ability but despite all his efforts, no opportunity arose.

However, even in the most despondent situations, Hadhrat (RA) did not become disheartened. Placing his trust in Allah Ta'ala, he kept trying to find a suitable place for a Madrasah in the neighbouring areas of Nareeni, Jamwaarah, Masooni, Baroli, etc. However, despite his tireless efforts, Hadhrat (RA) was unsuccessful. He sought the assistance of his family and close relatives in this regard but all his efforts were to no avail. Three years passed in this way but somehow a Madrasah could not be established.

Once, Hadhrat (RA) himself mentioned, "I had made lots of effort to start a Madrasah in Baanda or its surrounding areas but I could not find a place anywhere. I surveyed all the areas and villages, I went door to door and expressed my need to the people as well but all I received was discouragement from all quarters. People made lots of promises. They showed me lush orchards and spoke at length to me but when the time came no one was prepared to stand by me. I could not find them and when I did, they were completely silent. That is when I saw their true colours."

"Eventually, I tired and returned home disillusioned. I lost hope completely as I had made every possible effort to establish a Madrasah. All I attained was nothing but despondency. The thought of a Madrasah in Hatora never crossed my mind as it was far from the town in the midst of the village. There was no road leading to and from it. One could not even obtain one's necessities easily.

In this world of despondency, when from all sides there was

no hope, Hadhrat (RA) lost heart from even the elders and the responsible people in his family. From the bottom of his heart he said a few couplets which are mentioned below.
Read each poem and understand the condition of his heart.

Hadhrat's poetry in desperation

تمنا کہ اب کو جگہ ایسی کہیں ہوتی

اکیلے بیٹھے ہوتے یادوں کی دلنشیں ہوتی

It is my fervent desire that now there should be for me such a place wherein I could sit alone and impress upon the mind the remembrance (of Deen).

نشیمن اب تلک جنگل میں اپنا ہوگیا ہوتا

شریعت کیا اجازت گر مجھے حاصل کہیں ہوتی

How I wish that the area right upto the jungle could become mine with the permission of the Shariah, a centre could be established for me here.

وطن میں آکے رہنے کی میری بس ایک خواہش تھی

جہالت دور ہوتی اور کچھ حالت درست ہوتی

My intention for coming and residing in my hometown was only this, that ignorance dissipates and the condition (of the people)

improved somewhat.

مگر دو سال کا عرصہ ہوا اس سعی وکوشش میں

کہ صورت کوی ہو جائے مگر صورت نہیں ہوتی

However two years have passed in this struggle and effort that some reality comes into this dream of mine, however this dream has not materialised.

بہت وعدے کئے لوگوں نے مجھ سے ہر جگہ لیکن

نہیں پورے کئے اب تک توقع بھی نہیں ہوتی

Many people in different areas have made a lot of promises to me which unfortunately they haven't fulfilled, now I have no hope.

مسلمانوں کی بستی میں مکاتب تک ہی قائم

مساجد گر کہیں ہے بھی اذان ان میں نہیں ہوتی

In the villages of the Muslims there is not even a Maktab established. Where are the Masaajid? Azaan is not being called out.

نماز و روزہ و حج و زکوۃ و صدقہ واجب

کوئی واقف بھی ہے ان سے تو پابندی نہیں ہوتی

Salaah, Fasting, Haj, Zakaat and Sadaqa are all waajib, even if

any of them are fulfilling (their duties), then there is no regularity.

مساکین ویتامی پر ہی ظلم کرتے ہے

حقوق ان کے نہیں دیتے نہ شنوائی کہیں ہوتی

They are greatly oppressing the poor and the orphans, their rights are not being fulfilled, nor are they given a hearing.

بس دنیا ہی دنیا دلوں میں یہاں کے لوگوں کے

ہمیشہ دھن اسی کی ہے مکاں ہوتا زمیں ہوتی

The hearts of the people are immersed in the love of the Dunya and their only ambition is to amass homes and properties.

نہ صورت ان کی اسلامی نہ سیرت ان کی اسلامی

نصیحت ناصحوں کی بھی نہیں کچھ کارگر ہوتی

Neither is their appearance Islamic, nor their conduct, the advice of the Scholars has no impact on them.

کہیں موجود بھی ہیں صورتیں گر دینداروں کی

وہ بیشک کام کی ہوتی اگر کچھ روح بھی ہوتی

Even if some pictures of the homes of the pious could be found, that too would have been beneficial if only they had some life.

ہزاروں روپیہ شادی میں بے جا خرچ کرتے ہیں

خدا کے نام پر پیسہ تو کیا پائی نہی ہوتی

Thousands are spent on weddings in vain but for the sake of Allah Ta'ala even one rupee cannot be spared.

نہیں ان کو خبر کہ اک دن ایسا بھی آئے گا

بڑی حسرت وہاں ہوگی دوبارہ زندگی ہوتی

They are oblivious to the fact that such a day is fast approaching when there will be tremendous grief, when life will be restored.

نہ ہوتا خرچ مجھ پر گر میری ماں اور بیوی کا

زمیں اس راہ میں میری کبھی کی بک چکی ہوتی

I would not have been an expenditure (to them), the house belongs to my mother and wife, the land in this path of mine has already been sold out.

میں ہوں جس خاندان کا اگر وہ میرا ساتھ

دیدیتے خوشامد غیر کی کرنے میں کیوں ذلت مجھے ہوتی

I am of that family that had only they supported me, then in welcoming others I would not have met such disgrace.

خدا کا کوئی بندہ بھی نہیں ایسا نظر آتا

شریک درد ہو جاتا تو کچھ دل بستگی ہوتی

I had not come across any such servant of Allah Ta'ala who was prepared to join me thereby forging some form of love.

شکایت غیر کی کیوں کر رہا ہے اس سے کیا حاصل

تمنا کیوں نہ بر آتی اگر نیت درست ہوتی

Why am I complaining of others, it serves no purpose, if the intention was correct, why wouldn't the ambitions be fulfilled?

نمونہ انبیاء کا بن سلف سے کر سبق حاصل

کہ منزل سخت ہوتی ہے نہیں جب روشنی ہوتی

Take the example of the ambiya, draw a lesson from the pious predecessors. The destination is extremely difficult, not so when there is (divine) light.

خداوندا توئی اب غیب سے ساماں پیدا کر

نہیں ثاقب کی اب کوشش کہیں بھی کارگر ہوتی

Oh my Allah, I beg of you to create for me resources from the unseen. Otherwise this effort of mine will have absolutely no benefit.

Guidance from the side of Allah Ta'ala

Hadhrat (RA) mentioned that, "In this state of disillusionment, I returned home and sat down. I thought to myself that whatever Allah Ta'ala wishes, will happen. If Allah Ta'ala wants to take work from me, He will provide the means." In the meanwhile Hadhrat (RA) had seen a few of the Akaabir (our respected elders) (RA) in his dream which gave him encouragement and hope that *Insha Allah*, Allah Ta'ala will open up the way.

Hadhrat (RA) mentioned, "I saw in a dream that I was swimming in a big pond. I saw Hadhrat Thanwi (RA) swimming towards me. When Hadhrat Thanwi (RA) saw me he became very happy. He picked me up and seated me on his lap."

These dreams of the Akaabir (RA) strengthened Hadhrat's (RA) heart and mind. The idea of establishing a Madrasah in Hatora now began storming his mind but he hesitated in establishing one in the jungle some distance away from the town.

A desire to establish a Madrasah in Hatora

Once, Hadhrat (RA) said, "I was sitting at home reading the Al-Furqaan Magazine. An incident was given of a Buzurg who lived very far away from civilization on a remote island which was difficult to reach. Basic commodities were not easily available here. However, there always used to be a large group of mureeds around him. At any given time there would be

a large number of visitors with him. He would arrange meals for them according to their rank and status. Whatever they desired to eat, he would arrange it such that everyone received food agreeable to his taste and condition. Once, a person sat on the *dastarkhaan* and felt like eating Seekh Kabaabs. The Buzrug received inspiration from Allah Ta'ala that this is what the person wishes to eat. The buzurg said to him, "If only you had informed me of this earlier I would have made arrangements for it as well." Allah Ta'ala had made it so easy for him that whilst living on that remote island he could make arrangements to feed people according to their desires.

Hadhrat (RA) says that, "After reading this incident I felt encouraged that if Allah Ta'ala could provide food in the middle of the ocean, the same Allah Ta'ala is present today. He can still make the same arrangements in any place. He makes all difficulties easy. I plucked up the courage and decided to establish the Madrasah in Hatora. *Insha Allah*, Allah Ta'ala would make all the necessary arrangements. He will make everything that seems difficult easy." Thereafter, Hadhrat (RA) exerted himself in establishing the Madrasah in Hatora.

With regard to this there is one malfooz (advice) of Hadhrat (RA) which he mentioned a few days before passing away. He had given very comprehensive advice regarding these kinds of conditions. The malfooz is as follows:

An important advice of Hadhrat (RA) with regards to establishing a Madrasah

DON'T LOOK AT EASE, LOOK AT THE NEED.

Hadhrat (RA) said, "Those involved in the effort of Deen should not look for ease, rather they should look at what is required and start the work. Afterwards, ease will materialize on its own. If any work begins because of need, Allah Ta'ala creates ease and comfort thereafter. Allah Ta'ala's help comes with *dharoorat* (need) not with *sahoolat* (comfort and ease). At the beginning we should not think that how will the Madrasah run and who will attend? How will we be able to fulfil this need? A major weakness in man is that he does not commence any work if there is no comfort and ease. Allah Ta'ala's help is not with such a person."

"I too was guilty of such a mistake running helter skelter to find a place which would be comfortable. I continued exerting myself to establish a Madrasah in a place where everything was easily attainable. For three years I continued in this way. Thereafter, Allah Ta'ala inspired me to rather look at the need and not at ease. I understood my mistake. I had wasted valuable time, whereas there was the need to begin immediately."

"Do whatever is within your ability and Allah Ta'ala will help you from the unseen. Hadhrat Ibraheem عليه السلام, did what he was commanded to do by Allah Ta'ala. He announced the call for Haj in the jungle and Allah Ta'ala made his voice reach the

corners of the earth. He eventually transformed that jungle into a town."

"Once, there was a need to build a haudh (pond for wudhu) in Kaanpur. Hadarat Thaanwi (RA) intended that the haudh should be dug. People asked what was happening to which Hadhrat (RA) replied, "We are deciding to build a haudh." Whatever was within my ability I did. Allah Ta'ala turned the hearts of the people and not only was the haudh built, but a canopy was also built over it. A person should first begin the work, then he will see whether he obtains help from Allah Ta'ala or not. However, *Ikhlaas* (sincerity) is a condition. If our focus is only on ease and comfort from the beginning then the work will never commence. The promise of Allah Ta'ala's help is not with such a person.

Hadhrat's precaution in Madrasah property

Eventually, Hadhrat (RA) decided to establish a Madrasah in Hatora and began searching for land. Once in the Jalaalain Shareef lesson, under the *aayah* of Meeraas (inheritance), Hadhrat (RA) mentioned that, "When I wanted to build the Madrasah there was no land available. I had not planned to build a very big Madrasah. The only plan I had in mind was to establish Makaatib in all the areas. Unfortunately, I could not even obtain land to establish a maktab. In those days the children were taught in the local Musjid, near which, my uncle owned a piece land. He requested that I establish the Madrasah there, as it was an appropriate place. I was elated."

"That night, I was told in a dream that this place was not

suitable for a Madrasah. I pondered over this for some time but could not understand the reason for it. My heart was not at ease. I wondered whether this thought was from shaytaan. I made lots of dua. Eventually, I declined the offer as I could not get peace of mind regarding this issue. My uncle was very upset. He shouted at me saying, "Since when did you become a saint?" I merely listened as he is much older than me. Later, I learnt that there were two heirs who had a share in this land neither of whom were baaligh (mature). The permission of a na baaligh (immature) person is not considered. Even though later on they would have definitely given permission but at that time it would not have been permissible. If the foundation of the Madrasah was incorrect, everything would go wrong. May Allah Ta'ala protect us all. *Aameen.*

The need for a land to establish a Madrasah and the clear assistance of Allah Ta'ala

Initially, we had to teach in the local Musjid. After a while, some generous people donated a few hectares of land for a Madrasah. Hadhrat (RA) also bought some land for the Madrasah. However, in the infinite knowledge of Allah Ta'ala it had already been decided that a large Madrasah would be established and that this land would be insufficient. Allah Ta'ala made it such that a senior officer who came to inspect the land became extremely affected by Hadhrat's (RA) noble akhlaaq, the *Ilmi* and *Deeni* environment as well as Hadhrat's (RA) life of *mujaahadah* (sacrifice). He suggested that if land was needed to build a Madrasah, we should follow the government procedure and apply for land on someone's

name which will then become his property. In this way the Madrasah would be able to obtain a property.

This same officer according to the law, made an all out effort to help. One night he brought the entire police force with the lieutenant and the registrar to Hatora. It was a dark night and arrangements were made for lights and the chief of the village was also called. The officer asked Hadhrat (RA), "Tell me, which piece of land do you think is appropriate for the Madrasah and which piece of land does the Madrasah need?" Taking into consideration the laws of the country and according to the need, Hadhrat (RA) stipulated a large piece of land for the use of the Madrasah. That same night the entire transaction was finalised.

Undoubtedly, this was the fruits of the sincerity of one servant of Allah Ta'ala who stood up, alone, to spread the Deen of Allah Ta'ala. He made an all out effort and Allah Ta'ala helped him every step of the way.

The next day, this officer was promoted to the position of a premier and was posted to Kaanpur. He came to Hadhrat (RA) and said, "Hadhrat, whatever I had done was for the *Aakhirah*. I did it so that I will receive the rewards there. Allah Ta'ala has rewarded me for it here in the *dunya*." Hadhrat (RA) replied, "*Insha Allah*, you will be rewarded in both the worlds." May Allah Ta'ala forgive that officer, and grant him a lofty status in Jannah. *Aameen.*

However, Hadhrat (RA) was extremely cautious about accepting this type of property. When the government had taken properties away from the people, they had paid them a meagre price for it. The owners had no choice and were forced to accept the price whether it was more or less and whether they were happy or not. In the shariah, such wealth is regarded as impure if the owner is unhappy. Hence, Hadhrat (RA) found the original owner who had already received payment from the government and gave him an additional amount to satisfy him completely. Thus, it was on this land that the foundation of the Madrasah was laid.

Electricity in Hatora

In a village like Hatora, one could not imagine that electricity would be connected. In those days, by law, it was not possible to have electricity connected to a village far away from a big town. How true is it that "Who becomes Allah's, Allah becomes his." Thereafter, whatever Allah Ta'ala wishes, who has the power to stop it? The most senior officer in the department of electricity, Janaab Munawwar Sahib was that fortunate person who was appointed to work in Baanda. His wife was related to a great saint by the name of Hadhrat Moulana Fadhlur Rahmaan Sahib Ganj Muraadabaadi (RA). Thus, he was religious and some traits of piety were found in him. One day he came to visit the Madrasah and was very affected with the environment. Hadhrat's (RA) noble character attracted him even more. The difficulties experienced without lights were also expressed to him. He assured them that he

would do his best to help although by law, this was not possible.

In those days the law stated that no electricity would be granted to villages. However, permission was being granted for agricultural purposes, to irrigate lands and to run a windmill. Officer Munawwar Sahib suggested to Hadhrat (RA) to dig a borehole which was done next to the Musjid. At about the same time, to celebrate the birthday of Gandhi, special permission was given to distribute electricity to the villages. Janaab Munawwar Sahib took this opportunity and suggested to Hadhrat (RA) and the people of Hatora to present their request in the manner suggested by him which was accepted. Thereafter, Janaab Munawwar Sahib worked day and night and in a short time electricity poles were being erected. The wires were hung between the poles, especially for the rainy season. This was completed in a few days. His wife would often come to visit Hadhrat's (RA) home.

She would encourage Janaab Munawwar Sahib to connect the electricity as quick as possible. On one occasion when she visited Hatora she said to her husband that, "Until I do not see the lights with my own eyes, I will not leave this place." In this manner, Allah Ta'ala made arrangements for electricity. How true it is that when one stands up for the Deen of Allah Ta'ala, Allah Ta'ala helps him from the unseen.

Grinding Mill and other items of ease

Hadhrat (RA) once mentioned that, “Once a very senior officer heard about the Madrasah and came to visit. At that time, I was in the Madrasah courtyard near the borehole pump and was not dressed properly. I was wearing a lungi and was cleaning the place when he saw me. When he saw the Madrasah he became very happy and asked the people, “Who is the principal?” They indicated towards me saying, “There he is.” He was extremely surprised and looked at me in shock. He was very affected. He met me and spoke to me for a very long time. He mentioned that he was to be in Baanda only until tomorrow and thereafter, he was to be transferred to another place. “I am prepared to do whatever work you stipulate for me,” he said. “I will regard this to be my good fortune. Just command me and I will do it.”

Hadhrat (RA) told him that, “Generally we do not have any difficulty. However, as most of the students come from a distance the arrangements for their meals are made here. If it is possible that their grain as well as paraffin for their lamps could be allocated from the government it would relieve us of a great difficulty.” He agreed to this. The next day he met with the responsible people and presented our case but they blankly refused saying that there can be no allocation given for such villages i.e. by law it’s not possible.

The officer replied, “I also am aware of this and I also know what corruption you are doing whilst sitting on your chairs.” Eventually, the officer managed to obtain the quota of grain

from them as well as the paraffin for the lamps. Later, he also succeeded in having a quota for sugar allocated to the Madrasah.

There was no post office in Hatora. Mail would come via Chenehra from Baanda. After a while a post office was started and after making some effort a post office opened in Hatora as well.

Another difficulty experienced was the grinding of flour manually. When it was necessary to grind a large amount of flour, the students would take the grain, load it onto their heads and go to Alheeya which was about three miles from Hatora. Thereafter, they would go to Chenehra to grind it.

This continued for a while until a grinding mill was brought to our village. I remember it as a day of great happiness. The whole village celebrated having now been relieved of a great difficulty. The grain would now be ground here and would not have to be loaded and transported anywhere. Later, Allah Ta'ala gave the Madrasah its own grinding mill. The students, as well as the *asaatidha* now grind the grain themselves in the Madrasah mill. A few years ago a person from Africa sent a big machine that mixes dough and a water cooler for the Madrasah.

All this happened without Hadhrat (RA) making any effort. Hadhrat (RA) continued with his work. He remained occupied in the effort of Deen. Allah Ta'ala continued assisting him from the unseen. He kept changing the hearts of people. If

anyone works with sincerity, even today, Allah Ta'ala will assist him.

The Incident of the thieves surrounding Hadhrat (RA) on the street

Hadhrat (RA) always travelled alone without a *khaadim* (attendant) or a companion. He would say that sometimes when people join me whilst on a journey it causes me great discomfort. There is a disturbance in my *mamoolaat* (daily practices) as I have to see to their comfort. Instead of them making my *khidmah*, I end up making their *khidmah*. It was for this reason that Hadhrat (RA) preferred to travel alone. However, towards the end of his life when it became difficult for him to even stand up or sit down, he was compelled to allow someone to accompany him.

Once, Hadhrat (RA) undertook a long journey alone and was returning at night. The distance from Baanda to Hatora is approximately ten miles (17 km). He got off the bus at No-meel and walked for a few kilometres alone towards Hatora (this place was called No-meel because it was about nine miles away from Baanda). He had a large sum of Madrasah money with him. Suddenly, some thieves appeared and began intimidating Hadhrat (RA). They asked him if he had any money with him. Hadhrat (RA) replied, "I have the Madrasah money." The thieves asked, "Do you have anyone with you?" When Hadhrat (RA) remained silent they realised that he was alone and tried to attack him.

Hadhrat (RA) warned them saying that there were people coming from behind and truly people's voices could be heard a short distance away. It seemed as though someone was coming with an ox-cart. Most probably, they also heard a voice saying, "Don't worry, we are coming!" When the thieves heard this voice they ran away and Hadhrat (RA) reached the Madrasah safely. Actually Hadhrat (RA) was all alone. There was no ox-cart or anyone behind him. This was the unseen help of Allah Ta'ala.[24]

Hadhrat's (RA) effort to bring the local children to the Madrasah

Once, Hadhrat (RA) mentioned, "I was sent to work in a place which was completely barren. No one knew how to spend even one cent for Deen." When Hadhrat (RA) used to go on his *tablighi* rounds he would ask the people to send their children to study at the Madrasah. He would say to them, "I will look after your child, teach him, give him food and I will not take any fees." Hadhrat (RA) used to go to the different villages and instead of going to collect wealth, he would go to collect students. He would encourage the people to send their children saying, "Send your children to me and I will teach them."

Some of them would ask Hadhrat (RA) "Tell us Molwi Sahib, you wish to take our children then who will graze our goats?"

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[24] This is the actual incident which I myself had asked Hadhrat (RA). There is another version of this incident which is quite famous. The other version is incorrect.

Hadhrat (RA) would reply, "Hire a servant and I will send the wages to you to pay him." In this way people began sending their children and according to his promise, Hadhrat (RA) would send money as wages for the person who looked after the sheep. After a while some of the people realized that it was extremely shameless of them to send their children to study in exchange for money. Hence, they stopped taking anything, but Hadhrat (RA) continued sending them money according to his promise. My respected *ustaadh* Moulana Intizaam Husain Sahib (RA) mentioned to me that sometimes Hadhrat (RA) would send this money with him to hand over to the respective people.

In this way people would send their children to study *Ilm-e-Deen*. When they arrived at the Madrasah they underwent great difficulties and hardships. One can imagine the difficult and constrained conditions this servant of Allah Ta'ala underwent in order to spread Deen. The conditions were such that when the village children would arrive at the madrasah they would be dressed like shepherds barely wearing any clothes with their *satar* (private areas) exposed. Their clothes would be smelling and their noses leaking. They did not know how to eat nor dress properly. They were so uncultured that they did not even know how to make istinja or how to wash their hands and faces properly.

Hadhrat (RA) made effort on such people. Some of them, he made them into Hufaaz, Qaaris and Aalims. These children would sleep in his home. Hadhrat (RA) used to wash their clothing. Hadhrat's mother and wife would wash their faces. If

anyone fell ill, they would take care of them. If they urinated in their beds, they washed their bedding taking the place of their mothers and grannies. They would cook daily and feed all the students. This was during the initial stages of the Madrasah.

The first student and the first classroom

Once, whilst on his *tabligh*i rounds Hadhrat (RA) went to Chenehra which is about 2½ miles from Hatora. Initially, Hadhrat would perform his Jumu'ah here and would also deliver some advices here.

After the Jumu'ah Salaah, Hadhrat (RA) would meet the people individually. Once, he suggested to Sayyid Haafiz Ali Husain that you have two sons. Keep one for yourself and send me one son. You can have one son flourish in *Dunya* and the other whom you send to me, I will teach him the knowledge of Deen." Haafiz Sahib very happily promised to send his son the next day to Hatora. Hadhrat (RA) returned home. The rest of the story can be read in the words of the person himself, Moulana Ishtiyaaq Sahib.

He says "When I reached Hatora, Hadhrat (RA) was waiting for me. When I arrived he became very happy. He wanted to start me off with the basic books of Arabic and Persian. It so happened that on that day, despite looking for it, Hadhrat (RA) could not find the primer for learning Persian. I remember very clearly, that Hadhrat (RA) seated me in his living room and taught me the first lesson of Aamad Naama (name of a book). He explained to me the definition

of a *masdar* (root word) and showed me how to identify it. Officially, I had now started my studies. It was Hadhrat's habit from those days that after teaching he would travel to some nearby village for *tabligh*.

He would go in the morning and return in the evening. The next day he would teach the lessons early in the morning and then leave. After a few days the need to go out for *tabligh* increased which resulted in his missing out lessons some times.

Hadhrat (RA) then said to me, "Now there are too many lessons being missed. As you are alone I suggest that you study at another Madrasah." I remember Hadhrat taking me and one of my friends to enrol in Madrasah Islaamiyah Fatehpur. There was a large group of people in the bus and there was no place to sit. Hadhrat seated us both on his lap. We didn't want to sit but Hadhrat (RA) insisted and we had to obey. The road ahead was long and arduous. We were still children at that time. We stayed for two and a half years in Fatehpur while Hadhrat (RA) was trying to establish the Madrasah on this end. One day, I suddenly received a letter from Hadhrat (RA) stating that the Madrasah has now commenced and some students have come to study from outside areas. He indicated that if I wanted to come, I could now do so.

When I read this note, I became very happy thinking that why must I go through so much of difficulty when a Madrasah has commenced in my home town. Hence, I left Fatehpur for

Hatora. Hadhrat (RA) was very happy. At that time there were about 7-8 boys studying under him. There was also one ustaadh, Moulana Ibaadullah Sahib Marhoom, who taught the little children how to recite Qur'aan in the Musjid veranda. Hadhrat (RA) taught his students in the Musjid.

A miracle of Hadhrat (RA) becomes apparent with a thorn from a khajoor (date) tree

At the beginning stages of the madrasah, the students would go out once a week to the khajoor jungle near the river to cut firewood. Hadhrat (RA) would also go with them. They would cut the wood, break off the thorns and leaves and make them into bundles. The students would load these on their heads and Hadhrat (RA) would also load one bundle on his head.

One student by the name of At-har, mentioned an incident to me. He said that, "Once, I went on a Friday with Hadhrat (RA) to gather firewood. I climbed up a tree and kept cutting the branches and then throwing them to the ground. Hadhrat (RA) would then break off the thorns and make them into a bundle. Whilst cutting the branches, I don't know how I fell off the tree. At the bottom of the tree, the thorns were all strewn about. When I fell with all my weight on the thorns, I fell so hard that the thorns pierced through my leg and came out on the other side. I was in excruciating pain and Hadhrat (RA) became very worried. He tried to remove the thorn with his own hands but somehow it broke and only the top portion came out. The bottom part was still embedded in my leg. The pain was very severe. Hadhrat (RA) loaded both the bundles

on his head and gave me his hand for support. Somehow, in this manner we returned to the Madrasah. Here, I went and lay down on the balcony. We tried everything but could not remove the thorn from my leg. Someone even blew on some molasses and gave it to me to tie onto my leg but still the thorn could not be removed. Hadhrat (RA) could not see me in such pain. He recited a dua and placed his saliva on the wound with his own hands and said to me, "Don't worry, *Insha Allah,* you will get better." The pain immediately vanished even though the thorn was still stuck inside. In fact, I could not even feel the thorn in my leg anymore. The only indication of my injury was a bruise and swelling on my leg.

Later, after some time, I was playing kabidi[25] with my friends. The person whose turn it was caught hold of my leg and wanted to drag me along. I jumped and tried to wriggle free but he held firmly onto my feet. When he held me at the place where the thorn had poked me, with his pulling and tugging the dead skin, together with the long piece of thorn came out in his hand. I jumped up and freed myself from his grip. Only then did I realise how long the thorn was. It had remained in my leg for such a lengthy period, yet, in all that time I did not feel any pain. I was completely at ease without pain and without any operation. This was only through the grace of Allah Ta'ala and a clear *karaamat* (miracle) of our Hadhrat (RA). Like this, there are countless other incidents of this nature regarding our Hadhrat (RA)."

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[25] Name of a game played by children in India

A short incident regarding the building of a road in Hatora

About two months before Hadhrat (RA) passed away he described to us in detail the initial stages of the Madrasah, how the lights had come to Hatora and how the road was built. Unfortunately, due to being occupied with other work, I could not manage to write everything down immediately. Now, when I wish to write it, I cannot remember everything. Nevertheless, in Arabic there is a saying that, if you cannot remember everything it does not mean it should be left out completely. Whatever I can remember I will present it to you. Some of the details, with a bit more explanation, will be mentioned shortly, *Insha Allah,* in Hadhrat's words.

Hadhrat (RA) says, "Initially there was no road at all to Hatora. When Hadhrat Mufti Mahmood Hasan Sahib Gangohi (RA) used to visit, we would bring him in an ox wagon from quite a distance. The foot path was also very bad. On several occasions we tried to fix the road but could just not get it flat and straight. During the rainy season it would become even more difficult to travel upon. Once, I gathered the people and made *mashwarah* with them regarding the road. We all got together and with our own hands worked and tried to flatten out the road. We dug out the sand and placed it on the ground to smoothen it. This continued for many days."

Hadhrat (RA), together with the students would go out early in the morning. He would say to the people that today everyone should try to contribute 40 or 50 baskets of sand.

Thus, according to Hadhrat's command, the village people would happily go to work. The students would also join in. Some non-Muslims objected to them digging the ground, but Hadhrat (RA) assured them that it will be a means of benefit to everyone and become easy for all to travel upon. In that time, Hadhrat (RA) would pay labourers between 25 rupees and 50 rupees. In this manner, over a long period, the road was completed. An ox cart could now travel easily. Subsequently the road was tarred.

Even though the gravel road was completed, occasionally it needed to be maintained, especially in the rainy season when the sand washed away. Many a time Hadhrat (RA) had to take the students as well as other people and fix the roads. On many occasions Hadhrat (RA) had taught the sabak on the side of the road and after completing it they would all commence working. Once it happened that some government officers passed by Nomeel. Whilst they were going they saw this road. They were quite surprised and asked, "Who prepared this road? There was no road here." Hadhrat (RA) replied, "We made an effort to make this road with our own hands." The officers were very impressed then promised that they will make it solid by tarring it. Hence after some time they began placing the stones on the road. However, it was not yet properly tarred. At times stones would come loose and cause an obstruction on the road.

I remember very clearly in my student days, on several occasions Hadhrat (RA) would take some students with him in a vehicle to Nomeel and they would walk back to the

Madrasah. Whatever stones would be uprooted, they would pick it up and place it on the side, and in this manner clear the road. Many times students would go with Hadhrat (RA) for the thrill of sitting in a vehicle. Thereafter they would return to Madrasah whilst clearing up the road. *Al-hamdulillah,* I also obtained this honour. Eventually the time came when the road was properly tarred. All of this was only through the efforts of this one servant of Allah Ta'ala. May Allah Ta'ala fill his grave with *noor*.

The incident of the Bridge

Between Hatora and Duha, there is a river to cross over to enter into Hatora. In the rainy season it becomes very difficult to cross due to the excessive water. Hadhrat (RA) initiated the building of a bridge. A small bridge was insufficient, as the entire bridge would be submerged in times of severe rains. In the rainy season, when the entire bridge would be submerged, there would be no other way to get into Hatora except by swimming through the river or by boat. It was very difficult for students and visitors to arrive and leave. For the sake of the visitors, the Madrasah had to keep a boat. This used to be the condition right up to my student days. It was not even possible to imagine building such a big bridge for a small village like Hatora. However, through the *barakah* of Hadhrat's duas, Allah Ta'ala made arrangements for it from the unseen.

It happened such, that one DP Singh, who was the son of a Rajah in Ilahabaad stood for elections in Fatehpur. He was a man of noble conduct. He regularly came to meet Hadhrat

(RA) to take his duas and Allah Ta'ala always made him successful. Eventually he was posted to the position of a premier. Once he came to meet Hadhrat (RA) in Hatora with a helicopter. Hadhrat (RA), in accordance to Islaamic Akhlaaq (character), honoured him according to his position. When he saw the Madrasah, he got very happy and expressed his wish to render some assistance. Hadhrat (RA) refused to accept any money as this was against the *usool* (principles) of the *Akaabir* and our Hadhrat (RA) did not wish to move away from the way of our elders. Hadhrat (RA) refused it in such a way, that he did not even feel offended.

Hadhrat (RA) mentioned to him, "Baanda and Fatehpur are your areas. This is where you get most of your votes. We always met you in Ilaahabaad. The Madrasah does not have any need right now. You are always doing such work which brings about ease and comfort for the people. Now do such a work which will become a memorial for you and everyone will remember you and take benefit from it."

Thereafter Hadhrat (RA) explained to him the need for building a large bridge and requested him to also ponder about it. Mr DP Singh approved it immediately and instructed his personal attendant to note it down as an urgent matter. He sent an order to commence the construction but for some reason work did not begin. After some time DP Singh came back to Baanda. He expressed his wish to come to Hatora once more, but he found that the bridge was not yet built, so he cancelled his trip to Hatora saying that with what face I shall go to Hatora when the bridge is not yet built. Thus the work

commenced in earnestness and was completed quickly. In this way Allah Ta'ala had removed this difficulty as well.

Chapter 9

The initiator of the Madrasah and the trying conditions

In the initial stages of the Madrasah, Hadhrat (RA) had compiled a brief history and distributed it, in an appeal for funds.

The following is a copy of that article;

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

الحمد لله و کفی و سلام علی عباده الذين اصطفی

Dear Brothers in Islaam

I regard it as a great fortune to present the following pages as a brief introduction to Madrasah Islaamiyyah Arabia Hatora in the district of Baanda and its *Deeni*, *'Ilmi* and *tablighi khidmaat* (services). Approximately ten years ago, in 1950, I served as an *ustaadh* in Madrasah Islaamiyyah Fatehpur. At that time many people suddenly became *murtad* (turned away from Islaam) in the district of Baanda. When I had seen this, I became very aggrieved. I felt that this was as a result of insufficient programmes for *tabligh* in the area.

With this picture in my mind I resigned from Madrasah Islaamiyyah in Fatehpur and started making ghusht in the different districts of Baanda. During these visits I realised that a significant number of Muslims were totally ignorant

of Deen. They did not even know what Islaam is? Who is a Muslim? What is the kalimah?

This is the eventual consequence of ignorance that one cannot differentiate between kufr and Islaam. As a result of this, one can then easily get caught up in the flood of kufr.

It was for these reasons that a desire was created within me to start off a Madrasah. Therefore I launched an effort to start off makaatib (primary Madrasahs) in every area with one central madrasah where the *dars-e-nizaami* (syllabus in the Darul Ulooms) will be taught. In this way the children would attain basic knowledge in the makaatib and thereafter further their studies in the Darul Uloom. Later on they could complete their studies at bigger and more established Darul Ulooms.

Much time was lost in finding an appropriate place for a Madrasah. There were some sincere friends who assisted me in this regard by buying a house in the Nareeni area in the district of Baanda. The Madrasah was thus established there. We stayed there for some time but because the area was not conducive to learning, we could not continue our stay there.

Thereafter we tried looking for a place in different areas but according to the will of Allah Ta'ala we were not successful. Eventually as a last resort and placing our trust in Allah Ta'ala, we started the Madrasah in Hatora, which is a small village in my hometown. Those students who had *ta'lluq* (contact) with me in Madrasah Islaamiyyah Fatehpur also joined. I then started teaching the *dars-e-nizaami* (syllabus taught at the Darul Ulooms) here. The students underwent

great difficulties. A generous person had one small room attached to his house. This was their boarding as well as their classroom.

Whenever I got an opportunity, I would sit and teach them. This continued for some time. Ultimately Allah Ta'ala, through His *Fadhal* and Grace, opened the way for us. A few generous people donated land for the building of a Madrasah and also started with the construction. During this time, people came to know of the work that was taking place. People from outside began sending their children to study here. A few rooms with mud walls and tin roofs were built. This was the boarding for the students that came from other areas. Slowly with the help of the students the construction progressed. At the same time, the *ta'leemi* work continued with more focus and attention. The students had tolerated great difficulties, but they never gave up. It was through their courage that today, *Al-hamdulillah,* the Madrasah boarding has 12 large rooms and one large hall. The entire structure was made out of mud walls and a tin roof. Together with this, the efforts of the teachers were noteworthy. Despite severe conditions and in a time of real hardship they continued to serve the Madrasah. May Allah Ta'ala accept this effort and grant them the best reward from His side. *Aameen.*

The Madrasah is in such a place where one cannot easily obtain one's necessities. Everything arrives from the bazaar in Baanda, which is approximately 10 miles from here. There is no *dhobi* (washer man) or tailor, barber or butcher. The barber comes from Chenehralaalpur which is about one mile from

here on the southern side. The students go there to grind the flour. Firewood is not easily obtained. Approximately one mile from here is a date jungle. The poor students go there and climb the trees to break firewood. Most of the time the thorns on the trees prick them on their bodies which causes them great discomfort. The students cook their food themselves. It is worth seeing when the students all gather together in the dining hall in groups, bending over the stoves to cook their food. After meals they get busy with their studies until Zuhr Salaah. Thereafter, from Maghrib to Esha, under the guidance of the *ustaadhs*, they revise their lessons for that day. Any lessons which may have been missed for the day are also covered during this session. The students then wake up once again in the latter portion of the night and study.

In this period of technological advancement, when there is progress in every field, here is still an example to remind us of the Ashaabus Suffa. The servants of Deen are involved in imparting this pure Deen to the seekers of *Ilm*- e- Nubuwat.

May Allah Ta'ala with His *Fadhal* and *Karam* remove these hurdles and may He nurture these seedlings that have been planted with great difficulty and hardship. *Aameen*.

This Madrasah has one boarding facility with twelve rooms and one hall which is built with mud walls and tin roofs. In the rainy seasons we experience great difficulty. Often the students remain awake for the entire night and their belongings become wet and spoilt.

It is clear from the above that the present building is

insufficient for the students. Until now, we could not build a separate classroom. The work, however, continues with much difficulty. If the lovers of Deen may assist us in alleviating these problems, then a very important need of the time would be fulfilled.

أحقر صديق أحمد غفر له

The history of the Madrasah

from Hadhrat's pen

Hadhrat Aqdas Mufti Mahmood Hasan Sahib Gangohi (RA) was amongst the very kind and compassionate *ustaadh*s of our Hadhrat (RA). Hadhrat Mufti Mahmood Sahib (RA) had blessed the Madrasah in Hatora with many favours. When Hadhrat Mufti Sahib (RA) passed away, some of the Ulama, as well as his *khuddaam* (attendants), requested that our Hadhrat (RA) write something regarding Hadhrat Mufti Mahmood Sahib (RA). Thus, in accordance with their wishes, Hadhrat (RA) began writing a few lines, which eventually covered some pages. In it, mention is made of Hadhrat Mufti Mahmood Sahib's (RA) contribution as well as his role in the Madrasah during the times of difficulty and hardship.

In the same vain, our Hadhrat (RA) also wrote a small history of the Madrasah and its initial conditions. The only reason that Hadhrat (RA) did not like it printed was that people may feel that he wished to praise himself and his Madrasah using the name of Hadhrat Mufti Mahmood Sahib (RA). Therefore,

Hadhrat (RA) took away his copy and kept it concealed from the people. I subsequently made a copy and kept it safely and this will now be presented. One may obtain a brief history of the Madrasah from this, as it is extremely reliable and it is directly from the writings of our Hadhrat (RA).

The beginning stages of the Madrasah

From the pen of Hadhrat Qaari Siddeeq Sahib (RA)

Initially, the Madrasah classes took place in a little Musjid in the village. Urdu, Maths and Deeniyat were taught in the porches that adjoined the Musjid. At that time, the visitors would reside at the residence of Qadhi Muhammad Sultaan (RA) and Sayed Muhammad Ilyaas Sahib (RA). Qadhi Muhammad Sultaan (RA) was my grandfather's cousin and was a friend of the Nawaab of Baanda. Sayed Muhammad Ilyaas (RA) was my father's maternal cousin. Both of them had passed away. Their heirs had happily given permission to use their rooms. Both these rooms, although unbaked, were very comfortable. In the era of both these *buzurg*s, their majaalis would also take place here. I did not see Qadhi Muhammaad Sultaan (RA). However, I used to frequently attend the majlis of Sayed Muhammad Ilyaas Sahib during my childhood with my *maamoo* (my mother's brother). When my father passed away, Sayed Muhammad Ilyaas Sahib (RA), taking the place of an uncle, would show me great affection. Hadhrat Mufti Sahib (RA) also stayed in this room on his first night. He stayed for only one day and delivered a talk outside the door of Munshee Nisaar Ali Khan.

For a while, very few *Buzrugaane Deen* (Pious people) and Akaabireen (elders) would come here. All the people in the village gathered to see Hadhrat and listen to his bayaan. All the women also attended, wearing their purdahs. When Hadhrat (RA) saw their desire, he became very pleased. His talk also had a great effect on them.

Hadhrat Qaari Abdur Rahmaan Paani Patti Sahib (RA) had stayed in this village for some time. His son, Moulana Abdus Salaam was also born here. The total effect of all this, was such that the entire village, including my family, had a *ta'alluq* (contact) with Hadhrat Qaari Sahib (RA). After he passed away, this *ta'alluq (*contact) was maintained via his son. This continued until the partition between India and Pakistan. Thereafter, for some time, this link was broken. When Hadhrat Mufti Sahib (RA) began coming to the village, many people turned towards him. This included, not only family people but the entire village and its surroundings, including the people of Baanda and its districts. Everyone began turning to Hadhrat (RA) regarding matters of *Islaah*.

Hadhrat Mufti Mahmood Sahib's (RA) innumerable favours

Despite my engagements in the Madrasah, Allah Ta'ala made it very easy for me to go to Kaanpur. In those days some people had busses travelling up and down. They never took any bus fare from me. Some truck owners would also take me along without charging me a fare. When I travelled to Kaanpur, I would spend time with Hadhrat, apart from time

spent in lessons and the majlis. In those days, Hadhrat Moulana Abdul Ghanee Phulpuri (RA), the senior Khalifa of Hadhrat Moulana Ashraf Ali Thaanwi (RA), was also stationed in Kaanpur. He lived here for approximately 6 months during which time I would visit him once every 10 days or so. Hadhrat Mufti Sahib (RA) would go daily after Asar to sit in Hadhrat Phulpuri's (RA) majlis. I would also join him. Hadhrat Phulpuri (RA) showed me lots of kindness. He also promised to come to visit the Madrasah. However, after he moved away to Pakistan, he remained there and thus our hopes could not be fulfilled.

Hadhrat Phulpoori's (RA) majlis used to continue until Maghrib. We would then perform our Maghrib Salaah in the Machli bazaar Musjid. If it was a day of the Ijtima, then Hadhrat would give a bayaan. Thereafter, we returned to the Madrasah. When we used to go to Kaanpur, we would draw up a program for Hadhrat Mufti Sahib (RA) to visit Baanda and the surrounding towns in the M.P. province. Hadhrat (RA) would go accordingly and never showed the difficulties that he experienced during those journeys.

When I expressed my regret over some difficulty on a journey, he would reply: "What fault was it of yours? Whilst on a journey one experiences different conditions". He would then narrate many incidents of the pious as well as recite some poetry. He would travel by bus, truck, tractor, ox cart or any other type of conveyance. Most of the time he would travel on foot. Never did even a frown appear on his forehead.

Hadhrat Mufti Mahmood Sahib (RA) stayed in Kaanpur for 18 years during which time we benefited from him, as he visited the madrasah on numerous occasions. The degree of confidence and love that the people had for Hadhrat, was all from Allah Ta'ala and was also a sign of his love for them.

After leaving Kaanpur, his habit was to visit us at least once or twice a year. We would benefit tremendously from these visits. This continued for many years. Most often he would perform the Eid Salaah in Baanda and would spend at least one week with us.

Hadhrat's support to Jaamiyah Arabia Hatora

As I have mentioned before, Hadhrat Mufti Sahib (RA) frequented the Madrasah from its initial stages. This was when there was no boarding available for the students. The people of the village emptied out their living rooms as well as the rooms adjoining it. This was the students living quarters, their classrooms as well as their exam room.

Hadhrat Mufti Sahib (RA) would arrive punctually to take the final examination of the students. He would also note all the difficulties being experienced by the Madrasah. Classes were conducted on Fridays as well. Lessons would start before Fajar and continue until 10h00. Thereafter, the students would cook their food, eat and go out to the jungles to gather firewood. This scene of them gathering wood is still fresh in my mind. Thereafter, the students would go to the riverbank along a field of Reha. Reha is a kind of white substance which the *dhobi* [washer men] uses to wash clothes. They used this

reha instead of soap to wash their clothes.

After drying their clothes they used to go to perform the Zuhr Salaah. Jumuah Salaah was not performed here as this area does not qualify for Jumuah. Those students who had collected more firewood would fill in for those who had less. This group of students would then load the bundle of wood on their heads and return to the Madrasah. The non-Muslims from around the area used to gather on the roads just to witness this sight. They always looked at the students with love and affection.

All of these conditions were visible and apparent to Hadhrat (RA). Whenever Hadhrat came, we would request him to make dua and Hadhrat (RA) would oblige.

Allah Ta'ala's unseen assistance

In Baanda there is a Muslim village known as Jamwaarah. Seven students had come from here at the very beginning. They were first taught how to read the Qur'aan. *Al-hamdulillah* most of them became Haafiz and Aalim and are now teaching in and around the area. Hajee Naseer Muhammad Sahib would often come from this village to monitor his sons. His condition was also very strange, since he too witnessed all these scenes.

A person by the name of Hajee Delaawar Husain Sahib was also from this village. He was a businessman by trade. Once, someone borrowed 50 000 rupees from him. His niyyat changed and he began delaying in the repayment of

his loan. Eventually, he planned that he would call Haji Sahib on the pretext that he wants to pay back his loan and with the help of some gangsters lure him into the jungle and kill him. Somehow, Haji Sahib came to know of this. He became very despondent and lapsed into a state of depression. Hajee Naseer Muhammad Sahib told him to make a promise that if he got that money back he would donate a portion of it to the Madrasah in Hatora. He made this promise and requested Hadhrat Mufti Sahib (RA) to make dua in the gathering of the students. With the *fadhal* of Allah Ta'ala the entire amount was redeemed. Hajee Sahib donated 500 rupees towards the Madrasah which was used to lay the foundations for the students' rooms. The villagers, together with the students, built some classrooms and two halls. The roof was also completed. The manner in which all this happened was also very strange. One porch was built for the students to do their cooking, together with a small hall, in which grinding mills were placed. The students would take time out and grind their flour here.

The beginning of a solid building

After a few unbaked rooms were built, we experienced some ease. However, during the rainy season we would still experience hardship as the roof would fly away in the wind. It would break with the slightest movement and water would flow into all the rooms. Clothes and kitaabs would also get wet and the walls used to get damaged. The students would have to stand during lessons. Once the rainy season was over we would repair the damages. This continued for many

years. We were forced to make the decision to build a few rooms made of bricks. A slab had to be placed on top in order to protect the building from any damage.

A woman learnt of our difficulties and donated a thousand rupees, which was put towards the production of the bricks. There was no more money for labour or any other material.

Hadhrat Mufti Mahmood Sahib (RA) came to know of this and sent 6000 rupees and instructed us not to stop the work. We also received approximately the same amount from some of our friends. Using these monies, 12 rooms were built on the eastern side. Thereafter, the students enjoyed some comfort. Our means were very limited but we never expressed our need to anyone nor did we go for collection.

Getting upset over setting up the bazaar

Hatora was a small village with only a few shops, unlike today. Nowadays it has become very easy for the students, whereas previously they had to go to town for their needs. With the *mashwarah* of a few friends we decided to set up a small bazaar on Fridays. A few shops were also built with mud. When Hadhrat Mufti Sahib (RA) came and saw the shops in front of the madarasah, he asked us what did we build here? I replied that on a Friday we have a small bazaar which makes it very easy for the students as well as the local people. People also come from outside and the businesses are really progressing. I thought that Hadhrat would be happy to see this but he said to me, "Allah Ta'ala, in order to save you from the evils of the bazaar kept you in such a place where

there is complete peace and safety. You are looking at your ease. You are not seeing the calamities that emanate from this. Close this immediately.” From that time, I closed down the bazaar and the shops which were built with mud. These were all demolished. Now, there is no bazaar remaining.

Hadhrat’s opinion regarding a solid road

I had mentioned earlier that Hadhrat (RA) would frequent the Madrasah, although there was no proper road leading to it. There was, however, a corrugated road leading to the Madrasah from the main road, which was difficult for an ox cart to travel on. Nonetheless we would make arrangements for an ox cart to fetch Hadhrat (RA) as well as other people via another road which was quite long. Many times Hadhrat would come walking. Once, in the rainy season the entire road was flooded and an ox cart could not travel on it. Hadhrat (RA) arrived walking. At that time I said to Hadhrat, “Make dua that the road gets tarred.” Hadhrat (RA) replied, “I will not make dua. You do not know how much difficulty you will have to undergo if the road is tarred. When people find an easy road to travel on, you will always have crowds of people around you. This will affect your work.”

For a long time the road remained like this. There are four villages situated close to each other and they all have to pass on this road to go to the town. Next to Hatora, is a village known as Doha. Only non-Muslims lived there. This village as well the people of Hatora got together and began discussing how to fix the road, as it was mainly used by people from

these two villages. In the rainy season it became very difficult to use. Therefore, we decided to make it into a gravel road. They understood this and in about twenty days, a road of about two kilometres was laid out.

When Hadhrat (RA) came and saw the road he enquired as to when the road was built? I gave him the entire explanation and requested Hadhrat (RA) to make dua that it gets tarred as it was very difficult for the students who often had to go to Baanda. We also had to transport students who fell ill, to town for treatment. In the rainy season we would sometimes have to carry them in their beds. This occurred every second or third day. Hadhrat (RA) replied, "Very well then. May Allah Ta'ala make the means for it to get done quickly." *Al-hamduluillah,* the road has now reached right up to the Madrasah. There is a lengthy explanation on how this was done.

A brief incident of the bridge over the river

Hadhrat (RA) would come to the Madrasah during the rainy seasons as well. Whilst staying in Kaanpur also he would visit often. Sometimes, he would arrive without informing us. During the rainy season, however, it was quite difficult to cross the river and this took quite long. We had a small boat which we used to transport people. In this way Hadhrat (RA) would visit the madrasah. Other visitors would also arrive daily but it was difficult for everyone. Eventually we bought a big boat which fulfilled this need for many years. However, when there were floods, we experienced a lot of difficulty. Doha, which is a neighbouring village of Hatora, had a bridge

crossing over into Baanda, hence it was not difficult for them to travel to Baanda. The residents of Hatora got together and made a collection to build a small bridge. Everyone contributed according to their ability but it was not enough. The Madrasah then assisted and a small bridge was built. This alleviated our difficulties, but when the water level rose, the entire bridge would become submerged for days. When this happened, travelling would become very difficult and we would make lots of dua. We asked Hadhrat Mufti Sahib (RA) also to make dua. Allah Ta'ala made such arrangements that soon a solid bridge was constructed.

We had by now attained all kinds of ease. Only the busses would not come to the Madrasah. The bus stop was far and it was difficult to get there. We had to wait for a bus and after many busses passed by, we would eventually find place in one. Taking the sick to hospital in this way was quite exhausting.

Hadhrat was aware of this problem as well. Often Hadhrat (RA) himself had witnessed the ox carts not arriving on time and as a result the students, who were ill, would have to be carried in their beds for two kilometres. We continued making dua at the madsrasah and we kept on asking Hadhrat (RA) to also make dua. Eventually, Allah Ta'ala made the arrangements. Now a bus arrives and departs in the mornings and evenings from here.

Al-hamdulillah now we have all these kinds of ease and we also have trucks and Jeeps available to us.

Few words regarding the initial stages of the Madrasah in Hatora

Once, whilst explaining the initial conditions of the Madrasah in Hatora, our Hadhrat Qaari Siddeeq Sahib (RA), mentioned that the original condition of the madrasah was preferable to him as no visitors would come and he remained anonymous. All the time was spent in learning and writing. Students worked hard. That time has now passed, but and what a beautiful period it was! How excellent were the students. They ground the flour with their own hands and chopped the firewood from the jungles. They would make rotis with their own hands. Initially, there were only about 50 to 60 students. They were always busy with their studies. They would not stay absent. All the students would wake up before Fajar. They all lived together and their hearts were united. They did not fight or argue with each other, nor did they make a din. They were always engaged in their work. Now that *barakah* is finished. *Barakah* is obtained through good actions. When there are no good actions then *barakah* and goodness ceases. The *maahol* (environment) is what you make of it. If the students of today have to initiate this, you will still be able to find that special kind of environment.

Hadhrat (RA) says, "My mother lived a life of simplicity and worked very hard. In her old age she would cook for twenty five students at a time. At that time there was no kitchen in the madrasah. My mother and my wife used to cook all the food for the madrasah."

Chapter 10

Sabr-e-Siddeeq

A few examples of Hadhrat's *sabar* (perseverance) and istiqaamat (steadfastness) at the time of his family's demise

There is no need to mention the acceptance and love that Allah Ta'ala had granted Habeebul Ummah Hadhrat-e-Qadas Moulana Siddeeq Ahmad Sahib Baandwi (RA). His wife was born in May 1931 in a place called Baroli. She spent 48 years of her life in the service of our Hadhrat (RA) and displayed her loyalty, compassion and sacrifice for him. Her service and her favours upon Jamiah Arabiah Hatora can never be forgotten. She was brought up in a very wealthy home with lots of comforts and luxuries but lived in poverty and hardships with Hadhrat (RA). She never demanded anything and never complained about anything. For years, with happiness and joy, she fed the guests of Rasulullah ﷺ (the students of the Madrasah) with her own hands. During the initial stages she also assisted in the building, designing and renovating of the Madrasah.

What a sad occasion it was, when such a pious servant of Deen, a woman so particular about purdah, left this world forever on Wednesday 4 August 1993 at 20h00. *Inna lillahi wa inna ilayhi raajioon*.

A brief explanation on how she passed away

It was after Maghrib Salaah and Hadhrat was teaching *Bukhaari Shareef*, when suddenly he received the news that Amma Jaan's condition had become very bad and it seemed quite serious. No one thought that her condition would have deteriorated to this level. No one imagined this. Her son had just partaken of the evening meal with her and her neighbour performed the Maghrib Salaah with her. She was getting ready to go and look after her daughter who had fallen ill in Baanda. But the promise of Allah is so true. ان اجل الله اذا جاء لا يؤخر "When the stipulated time of Allah Ta'ala comes, there is nothing that can delay it"

Whilst the Esha adhaan was being called, the message had come that her condition was critical. At that time Hadhrat (RA) was teaching the chapter on Janazah in Bukhaari Shareef. I was also present in the lesson. The moment he received the message, he stopped the lesson and went home. His going home at that time was after approximately a week to 10 days. Hadhrat entered the house and it seemed as though Malakul Maut was already waiting for Hadhrat to come and meet his wife for the last time so that he could then fulfil the command of Allah Ta'ala.

When he arrived, she had only her last few breaths left. He made salaam to her. She recognised him. Immediately he took hold of her legs and made an indication with his hands to please forgive him for his wrongdoings. In that time the angel of Allah Ta'ala had come and in figurative language said to

him, "Now let go of this beloved servant of Allah Ta'ala. You will now meet her in Jannah." Immediately the signs of death became apparent on her. From her mouth the words "Allah, Allah" could be heard. Whilst looking at her, this beloved servant of Allah Ta'ala entered into the mercy of Allah Ta'ala.

What was to happen had happened. Who is there to delay the command of Allah Ta'ala?

The news of her demise spread like lightning to the nearby villages as well as the towns far away. Family and friends came immediately to the house. People had said that the entire house was filled with women. Some were crying and weeping some were banging their heads whilst others were shouting. The sounds of crying, wailing and screaming began emanating from the entire house. Hadhrat (RA) did not get affected by the crying of these people, neither did he get influenced to also cry like them. He did not become so overcome with grief that he allowed the laws of Shariah to slip out of his hands. In-fact with complete control over himself he tried to make those who were screaming and shouting understand, that what they were doing was wrong. He removed those who were screaming and hitting their heads away from the *mayyit* and continued explaining to them that everyone must be happy with the decision of Allah Ta'ala. Be patient and make dua to Allah Ta'ala.

Turning to Allah Ta'ala and shedding a few tears of grief

All this happened between the Esha adhaan and the jamaat. The time for the Esha jamaat remained the same. Due to it being the last moments of his wife's life, Hadhrat (RA) missed his Esha Salaah with the main jamaat. After encouraging the people to make sabar, Hadhrat came to the Madrasah. I was with Hadhrat (RA). We came into the room and performed our Esha Salaah making jamaat with a few others. I shortened the salaah. After the salaah, for a long time Hadhrat (RA) remained engaged in nawaafil and dua. There was a slight shower outside but the heat was still very intense. Hadhrat (RA) made ghusal and lied down on his bed. It seemed as though Hadhrat (RA) was resting in great peace.

How could such a heart which had just been afflicted with such a great loss, have any rest? Such a loyal life companion had just left this world forever. One who remained on his side through difficult and hard times. Outwardly it seemed that Hadhrat (RA) went to lie down on his bed to get some rest, but in reality it was to allow time for the visitors to get some rest. Those who slept near Hadhrat (RA) mentioned that he was extremely restless for the entire night and kept on tossing and turning from side to side. Sometimes he would sit up and sometimes he would cover himself and lie down and sometimes in a very faint sound he would also begin to cry. This continued until three o'clock. According to his habit, Hadhrat (RA) woke up for Tahajjud Salaah.

After making wudhu, Hadhrat (RA) remained engaged in nawaafil and tasbeehaat for a long time. Thereafter, as normal, he began studying Jalaalain Shareef and Ma'aariful Qur'aan.

The condition of his grief and a sterling example of sabar and steadfastness

After Fajar Salaah, as normal, Hadhrat (RA) taught the lessons on Sharh Jaami. During the lessons the signs of grief were definitely evident on his face. But throughout the lesson he continued teaching with complete peace. He did not even miss one lesson. However, the devastation and content matter of the lesson was a little less than usual.

Once again, as was his habit he performed the Ishraaq Salaah in the break. However, on this occasion he lengthened his salaah. Hadhrat (RA) was alone in the room. After he performed his salaah I saw him weeping very softly. His eyes were red and moist and with utmost humility he was engaged in dua. After his ma'moolaat he came outside and met all the guests that had arrived. Those people who had come for some *ta'weez*, he completed their work as well. He also saw to the needs and requirements of the visitors. There was absolutely no change in the administration of the Madrasah. It seemed as if nothing had happened. Outwardly there seemed to be no sign of sorrow or grief, whereas a great calamity had befallen him. Hadhrat (RA) was a mountain of patience, courage and steadfastness. It seemed as though he was totally at peace but his heart was in tears.

How long can a person hold back his tears when Sayyidul Mursaleen ﷺ also cried at the death of his son Hadhrat Ibraaheem ؓ. Crying is not a sign of intolerance and weakness in a person. To cry is natural and is a sign of the softness of the heart. Therefore eventually, Hadhrat (RA) had to cry over the loss of his wife. But the condition of his crying was such that no sound emanated, nor did he begin screaming. Quietly he would cry in a very soft sound and that too not in front of everyone. Whenever he went to the bathroom or the toilet he would cry there. When he would come out, we would see his eyes red and moist. From his face we could make out the signs of grief (Allah Ta'ala knows best). When he used to come outside he would meet with the people. He would exert himself so as not to cry in front of anyone. Whenever the thought of this loss crossed his mind, his eyes would moisten. Despite all of this, there was no change at all in his ma'moolaat as well as his work. Those kitaabs that he had to teach in the last period, he taught them earlier so that he would not miss out any lesson due to the janaazah salaah.

It was a unique coincidence that in those days the lessons that were being taught in all the kitaabs were on the topic of maut, burial, kafan, sabar (patience) and inheritance. In Bukhaari Shareef, the chapter on Janaazah and the ahaadith regarding the importance of exercising patience at the time of a mayyit was being explained. In the tafseer of Jalaalain Shareef the

aayaat of inheritance were being discussed. In Mutanabbi[26] the *marsiyyah*[27] of Khaulah[28] was being explained.

In accordance to the incident that had just taken place, Hadhrat (RA) was explaining each lesson in a very unique fashion whereby the hearts of the listeners were very deeply affected. *Insha Allah*, I will try and mention some parts of these lessons at some other time. Whilst delivering the lessons, Hadhrat's mind would at times go towards the tragedy that he had just been afflicted with and he would stop speaking for some time. His eyes would get moist but very quickly, Hadhrat (RA) would get a hold of himself and continue with the lessons.

Breaking the news to the bereaved

This incident occurred after Esha Salaah at about 9:30pm. Hadhrat (RA) came to the Madrasah and immediately made arrangements to inform his daughters. He informed his daughter living in Bhelai (which is quite a distance from Hatora) by phone and he sent a vehicle to Rai Bareli to inform his eldest daughter. He had given strict instructions to those who were sent, to inform Ateeq (Hadhrat's [RA] son-in law) only and do not inform anyone else as they will not be able to tolerate it. Immediately, Hadhrat (RA) made *mashwarah* with the people around to stipulate a time for the Janaazah Salaah so that information of the time for Janaaza could be given

26 Name of kitaab
27 Poem in remembrance of the dead
28 Name of a poet

together with the news of the demise. In the *mashwarah* it was decided that the family people living around the villages would only be able to come in the morning. Furthermore arrangements for good transport could only be made in the afternoon. Therefore, the time for the Janaazah Salaah was set for after Zuhr.

The news was passed on to Baanda, Masooni, Baroli and Chenehra. The news had to be sent to these villages as they were closely related to Hadhrat (RA). Besides these places, Hadhrat (RA) did not allow a general announcement to be made and for the news to be passed on to specific people. (Even though this is permissible in the shariah). Wherever the news reached, people immediately came. Many visitors came from Baanda as well. Hadhrat (RA) had made arrangements for tea for those visitors who had come from far. After a little while Hadhrat's daughter from Raai Bareli and all the other relatives also came.

Preparations for Ghusal, Kafan and Burial

It was close to 9:00am when Hadhrat (RA) noticed that most of the relatives from Chenehra, Baroli, Masooni had come and those whom they were waiting for, were also filtering in slowly. Hadhrat (RA) began preparing for the burial. He sent a message home to have the ghusal done immediately. He also sent a message to his daughters not to delay in the ghusal. He also advised them that when making ghusal make proper arrangements for purdah. Make sure she is covered from all four sides with a sheet. No other women should be present

besides those that were given the ghusal. Hadhrat (RA) did not suffice by merely telling them, but rather after some time, he sent the following note with his eldest son-in law, Ateeq.

Ateeq

Get the ghusal done quickly. After putting the kafan on, place the body down on the ground and tie a cloth around for purdah. No one should be there for the ghusal besides those women who are giving the ghusal. After the ghusal is over, wait only for the people who are coming from Baroli and Masooni.

Hastening in the Namaaz-e-Janaaza and Burial

Hadhrat (RA) mentioned to his friends and relatives that those people who we were waiting for have all arrived and the Janaaza is also ready. Now it is not appropriate to delay in the Janaazah. The Hadith also prohibits one to delay in the Janaazah unnecessarily. We have been commanded to hasten in the kafan and burial of the Janaazah.

However, since the announcement had been made that the Janaazah salaah will be after Zuhr (at about three o clock), Hadhrat (RA) immediately sent a message to Baanda, Chenehra and other villages that the time for the Janaaza has been changed to 11:00am. He also told them that if it is delayed till after Zuhr Salaah it will become too late. Some people were upset with this decision of Hadhrat (RA) and said to him that since the announcement has been made for after Zuhr Salaah, the Janaazah Salaah must not be performed

before that time. Hadhrat (RA) became even more insistent and maintained that the Janaazah Salaah must be performed quickly, as all those who were expected had arrived. A delay of even an hour will now become too much. Some people had said that there are still some people en route. Hadhrat (RA) replied that this will continue. How long must we wait and for whom must we wait? It is not fardh for everyone to take part in the Janaazah. Eventually the time for the Janaazah was fixed for 11:30am.

What is the need to solidify the grave?

All the necessary arrangements had been made for the ghusal and kafan. However, preparing the grave was taking some time. Hadhrat (RA) enquired about the delay in preparing the grave. He was told that the grave is ready and there is only a delay in cutting the wood that would be placed in the grave. Immediately, Hadhrat (RA) ordered that it should be completed as quickly as possible. He was then told that they had sought some strong, solid wood from Mahwe. After cutting each piece, one has to use a new blade. It is for this reason that there was a delay. Hadhrat (RA) asked, "What is the need for these strong pieces of wood?" What is the benefit of solid, strong wood in the graveyard? We have been prohibited from such things. The Qabar is a place of disintegration. Eventually everything becomes destroyed in the qabar. What is the benefit of solidifying it? Thus, in a short while thereafter the Janaaza and the grave were ready.

Final Ziyaarat of the mayyit before burial

In India there is a famous custom that after the mayyit has been given ghusal and kafan, before it is taken for the Janaazah Namaaz and burial, the close relatives are made to see the face of the mayyit for the final time. The wife will see her husband and the husband will see the wife for the last time. The mother will see her child or the child will see the mother. In this way, for the last time they will see the mayyit's face until they are content. In-fact they will call the close relatives and ensure that they see the face for the last time. In the Shariah, the Fuqaha (Jurists) have given permission for this. (Fataawa Taataarkhaaniyyah, Vol. 2 Pg. 174).

In this way the bereaved also gazed at the mayyit for the last time. For this, they also called Hadhrat (RA) to the house. Some family members insisted that Hadhrat (RA) should go but Hadhrat (RA) refused and was not prepared to go. In-fact, after she had passed away, Hadhrat (RA) did not go back into the house.

One Aaalim asked Hadhrat (RA) afterwards what was the reason for him not going to make ziyaarat. Everyone wished for you to go. Additionally in the Shariah there is no harm in this. The Fuqahaa (Jurists) have written that although it is not permissible for the husband to touch his wife after she has passed away or give her ghusal, there is no harm in looking at her face. This is clearly mentioned in *Shaami* and *Badaaiee*[29]. Hadhrat (RA) replied, "The reason I did not go was because of

[29] Authentic books on Hanafi jurisprudence

fitnah." It's quite clear that it is permissible to go and see. What fitnah was Hadhrat (RA) talking about? For this, Hadhrat (RA) did not give any explanation.

Perhaps Hadhrat (RA) wished to go against this custom as people were now regarding this to be a necessity. The second probability was that there was a large group of women present there. If Hadhrat (RA) went, all the women would be staring at him (thereby implying that Hadhrat is now coming to view the face). Everyone's attention would have moved towards him. This obviously is totally against the temperament of the Shariah. At such a time there is a fear of losing oneself as well as the laws of purdah being violated. It was also possible that some women would come in front of Hadhrat (RA) and begin screaming and crying (as per the custom called *Noha*). In short, it was possible that Hadhrat (RA) did not go because of several reasons.

What tolerance did Hadhrat (RA) have? He is also a human being. He is not free of any feelings and sentiments. Most definitely there must have been a desire in his heart that he sees his life-partner one last time, but a perfect human being is he who gives preference to his intelligence over his sentiments and gives preference to the Shariah over his intelligence. One should not allow his sentiments to break the barriers of the Shariah. This is a sign of perfection in servitude. This practice of Hadhrat (RA) indeed is worthy of emulation for people like us.

Purdah for the Janaaza

Once the janaaza was ready, the bier was brought to take the mayyit to the qabrastaan. Everyone is quite aware of the shape of this particular type of bier. There are four handles on the four sides to facilitate easy carrying and there is a small barrier about one hand span in height around the platform. Hadhrat (RA) instructed that a lid should also be placed on top of the bier so that the entire bier will be closed up completely. This was so that complete purdah can be observed. This could not be made available at that time. Therefore a sheet was placed over the entire bier whereby the shape of the mayyit, together with the kafan, is completely covered.

Although this is not compulsory in the Shariah, to do this, is preferable. Otherwise, for the sake of purdah, the kafan, which consists of five pieces of cloth for a female is sufficient. If one could make further arrangements to cover the body over and above the sunnat kafan, then without doubt, this is a desirable action. The Fuqaha have also confirmed this.

The custom of tying long pieces of thick bamboo on the bier when carrying it

Every person wishes to obtain benefit by carrying the Janaazah of any great or important person. There is great virtue mentioned in the Ahaadith for this. To participate in the janaazah and to carry it on your shoulders is an Islaamic as well as a right of a human being. However, it is quite obvious that in a congregation of thousands it would be impossible for

everyone to obtain this great reward. Even if, after every few steps, the people change hands, then too it would be very difficult for everyone to attain this honour.

Therefore, in order to attain this virtue, some people innovated a method for situations like these. Long sticks of bamboo are tied on all four sides of the bier so that at one time many people are able to carry it. In this way, everyone gets an opportunity to carry the janaazah.

After seeing the crowd some people also suggested that these bamboo sticks must be tied on the janaaza. Hadhrat (RA) refused saying that this is not established in the sunnah and neither is there any origin for it in the Shariah. I don't know when they started with this new invention. One person even mentioned that when Hadhrat Naazim Sahib (RA) [who was Hadhrat's sheikh] passed away, then this is what they had done.

Hadhrat (RA) replied that this practice had started a long time ago but there is no basis for this in the Shariah. The practice of a *buzurg* does not become a proof in Shariah. Those who have done it have done so at their own peril. It's okay if there is a basis for these practices in the Shariah or it has been established from Rasulullah ﷺ and his Sahaabah ؓ. However, I do not know of any basis for this practice.

Most definitely some people will be deprived of the virtue of carrying the Janaaza: For this, the niyyat of a mu'min is sufficient. If a person is sincere about doing some good action but due to some reason he could not carry it out, then

Allah Ta'ala will reward him for his intention. Eventually the janaaza was carried without tying these bamboo sticks.

Choosing a place for the Janaaza Salaah

The janaazah was picked up and brought into the Musjid courtyard. It was the rainy season and due to the rains, some parts of the courtyard were muddy. The floor was not level in certain parts of the Musjid. This had to be first levelled up. Just before the salaah a buffalo was seen strolling around in front of the Janaazah. Hadhrat (RA) shouted, "Chase it far away. We have been prevented in the Hadith from performing the Janaazah Salaah close to any huge animal. In the authentic Ahaadith we are prevented from performing Janaazah Salaah at a place where the camels are tied as there is a fear that if the animal has to go out of control the salaah will be ruined."

Surah Faatiha in the Janaazah Salaah

Hadhrat (RA) went forward to perform the Janaazah Salaah himself. There was a large crowd of people. Many people were still coming. Hadhrat (RA) stood in front of the Janaaza and waited a while for the people who were still arriving. Whilst Hadhrat (RA) was standing there, there were no signs of intolerance or extreme grief on him. He was standing in front of the Janaaza with total peace and serenity. There were neither tears flowing from his eyes, nor was there any sound of crying. However, there were definitely signs of grief apparent on his face. Hadhrat (RA) performed the Janaazah Salaah with total ease. All his sons were also present in the

Janaazah.

Once, whilst teaching *Bukhari Sharif* Hadhrat (RA) explained under the commentary of one Hadith that to read Surah Faatiha in the form of thanaa or dua in the Janaaza salaah is permissible, although it is not fardh or waajib. There is no harm if someone reads it. The Fuqahaa have also clearly approved this. However, we could not ascertain as to whether Hadhrat (RA) read it or not, on this occasion.

Burial

The Janaaza was taken to the Qabrustaan. Hadhrat's sons in law carried the bier to the qabrustaan. The grave had been prepared beforehand. At the time of lowering the body into the grave, all strangers were moved away from the grave. A sheet was spread over, which formed a purdah. This is a Sunnah action. However, the face of the mayyit was not opened allowing them to see the face for the last time, as is the custom of many ignorant people. Hadhrat's three sons had lowered the Janaazah into the grave. With the exception of the three sons-in-law and the sons, there was no need for anyone else to assist. After placing the planks in the grave, the sand was put into the grave. Everyone took part in putting soil into the grave.

Hadhrat (RA) stood at one place throughout this time until the hump of the grave was shaped. He was engaged in the recitation of something silently. After they were completed, Hadhrat (RA) announced that everyone should recite Surah

Ikhlaas eleven times and send the rewards to the mayyit. Thereafter everyone returned.

The custom of taking grains to the Graveyard

There is an old custom where people carry grain along with the mayyit to the qabrustaan. The ignorant masses are quite rigid in carrying out this practice. Some of them, who meant well, carried some to the qabrustaan on this occasion also. Hadhrat (RA) was unaware of this but some of the *Ahl-e-Ilm,* may Allah Ta'ala reward them abundantly, reproached them saying, "What are you people doing? If you wish to send rewards to the mayyit then the reward will only reach the mayyit once this is distributed as sadaqah and sadaqah is fulfilled by giving it to some poor person. What is the benefit of bringing it here? It is desirable to give sadaqah discreetly. The more discreet you are when discharging it, the more reward you will get. If you bring it here to discharge it, this will be regarded as *riyaa,* showing off. What is the need to give sadaqah merely as a custom? Distribute sadaqah discreetly to some poor person and ask for the rewards of it to conveyed to the mayyit. This is sufficient. The Fuqaaha (Jurists) have written that to take grains to the qabrustaan is makrooh.[30]"

E-saale thawaab

After completing all the necessary arrangements, Hadhrat (RA) did not specify a particular time in which to make e-saale thawaab in a gathering. However, Hadhrat (RA) after teaching

[30] Fataawa Bazzaaziya

the lesson requested the students to read something and send the reward to the mayyit. Hadhrat (RA) also requested others to make dua-e-maghfirat and send e-saale thawaab on her behalf. However, all of this was done on an individual basis. Hadhrat (RA) did not make arrangements for e-saale thawaab to be made in the form of a group. Hadhrat (RA) wrote up to some pious people such as Hadhrat Moulana Abdul Haleem Sahib (RA), Hadhrat Sheikhul Hadeeth Moulana Yunus Sahib (db), Moulana Muhamadullah Sahib and others requesting them to make dua-e-maghfirat and to convey e-saale thawaab for the mayyit. He did not conduct any separate gathering for e-saale thawaab nor did he cancel any lessons to do so or adopt any other method for this.

This practice of our Hadhrat (RA) is exactly in accordance to the command of Hadhrat Moulana Ashraf Ali Thaanwi (RA).

Hadhrat Moulana Thaanwi (RA) says;

"For the purpose of e-saale thawaab, one should request certain people to convey the esaale thawaab to the deceased whenever they have time and wherever they may be. They may even read three times surah ikhlaas which is equal to reciting the entire Qur'aan and send the rewards to the mayyit. This is better than making ten Qur'aan khatams in the form of a gathering which is often done for show. Allah Ta'ala does not see how much or how little has been done, instead Allah Ta'ala looks at one's sincerity."

When this tragedy occurred, certain madaaris discontinued their teaching and everyone engaged in the recitation of

the Qur'aan. Hadhrat (RA) did not approve of this at all. He even mentioned that, "Is this the time to stop all lessons or is this the time to continue with the lessons? Will we not be rewarded for what is being taught? If e-saale thawaab is the purpose, then can't one send the reward of one's learning and teaching to the mayyit? Why must the ta'leem suffer? *Al-hamdulillah,* I did not miss even one lesson."

Hadhrat Hakeemul Ummah, Moulana Thaanwi (RA) says, "My sister had passed away. As a result the students decided that there will be no lessons. I instructed them, however, to continue with their lessons as there is reward and benefit in this. (Ifaadaat-e-Yaumiyyah)"

On this occasion, our Hadhrat conformed to the way of Hadhrat Thaanwi (RA). Hadhrat (RA) also explained that when Hadhrat Gangohi's (RA) son passed away, after the *kafan* and the burial, Hadhrat Gangohi (RA) did not cancel any lesson. He said that whilst his son was sick he tended to and treated him. However, this worry was now over and why should it be necessary to miss out any lessons?

Our Hadhrat (RA) thereafter said, "Having the lives of my elders (as an example) in front of me has made it so easy for me to practice upon this, *Al-hamdulillah.*

Ta'ziyat and Ta'ziyati Jalsah

Nowadays, there are many customs prevalent even for *ta'ziyat* (condolence). If a *ta'ziyati* jalsah is not held, it is as though one has not fulfilled the Haj of the mayyit. The madaaris are

closed since holding these jalsahs are regarded as necessary in order to express one's grief.

Therefore, you will find that even in the Deeni Madaaris, if any loss occurs, the learning and teaching stops and these Jalsahs are held. The Shurah also endorses these Jalsahs. Allah Ta'ala knows best what position these jalsahs hold in Shariah. What do they get out of endorsing such jalsahs?

On the occasion of this great loss, Hadhrat (RA) did not have any *ta'ziyati* Jalsah nor did he have any special majlis for this. The Madrasah was not even closed. Hadhrat (RA) and the other *asaatidhah* (teachers) taught without missing out any lesson. The entire system of the Madrasah continued as normal.

When Hadhrat (RA) saw this dedication, he expressed his thanks to Allah Ta'ala and was extremely happy. He wrote a letter to some of his elders stating, *Al-hamdulillah,* he neither missed any lesson nor was there a change in the program of the Madrasah. The students and the *asaatidhah* remained involved in their work.

The responsible people of certain madaaris gave the children leave on this occasion. They cancelled the *ta'leem* and held a *ta'ziyati* Jalsah instead. They made arrangements for Qur'aan recitation. Some even went to the extreme and proudly announced in the newspapers that when so and so passed away, a jalsah took place in a certain Madrasah. When we heard about this, we immediately closed the Madrasah and engaged in the recitation of the Qur'aan and held a

ta'ziyati jalsah. Hadhrat (RA) became extremely upset with this and expressed his disapproval and anger.

Everyone doesn't have to come for *ta'ziyat*

As the funeral message spread far and wide to the surrounding villages, many people began arriving for *ta'ziyat*. The numbers kept on increasing and much time was spent in seeing to these visitors and meeting them. Once, Hadhrat (RA) mentioned that not everyone has to come for *ta'ziyat* and only those, from whom the bereaved will obtain solace, should go.

Eventually, when there seemed to be no end to the number of people coming for *ta'ziyat* and some people undertaking difficult journeys to come. At this juncture Hadhrat (RA) published the following message in the local newspaper.

"Everyone should not take the trouble of coming all the way for *ta'ziyat*. Rather, they should send *esaal-e-thawaab* in their own way and make *dua-e-maghfirat* for her. May Allah Ta'ala forgive her."

Women coming for *Ta'ziyat*

The large groups of women arriving for *ta'ziyat* went on and on. It was seemingly a never ending stream. Generally at the time of death, due to ignorance, women do not behave appropriately. The bereaved, who have already suffered a great calamity, tire of crying and their tears also dry up. However some women, who come for *ta'ziyat* speak continuously about the good qualities of the mayyit thereby

renewing their grief. They begin crying again, making others cry and regard this as an achievement. By doing this they think that they have fulfilled the rights of *ta'ziyat* and if they do not accomplish this, then they feel that they have been deficient in fulfilling the haq of *ta'ziyat*. The greatest calamity is that every woman who comes, cries. This results in the rest of the household crying with her. How can one woman cry 50 times in one day? Where can she get so many tears from? These women have been afflicted by a tragedy but another tragedy is the manner in which some women come for *ta'ziyat* and wail uncontrollably. They should instead speak of such things that will create an environment of Sabar and refrain from talking about things that will increase and renew the grief of the bereaved. Hadhrat Thaanwi (RA) also warned about this in one of his lectures.

All thanks to Allah Ta'ala that He created such an environment in the house that it became difficult for these women coming for *ta'ziyat*, to cry. Allah Ta'ala made it such that from the morning until the evening, there was an environment of Qur'aan reciting and zikr at home. The *Separahs*[31] were kept on one side. When any lady entered, after meeting and saying what was necessary, she would get involved in the recitation of the Qur'aan. Those women, who were not reading Qur'aan, engaged themselves in making zikr and reciting the kalimah. Therefore, no one had the opportunity to do anything unnecessary and there was no atmosphere of screaming and crying.

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[31] Single juz of the Qur'aan printed separately.

Wasiyyah (bequest) of the deceased

Ammi Jaan (Hadhrat's respected wife) had made certain *wasiyyah* (bequest). She would repeatedly mention to her children that when I die no one must scream and cry. She also requested of her sons that after the burial, they shouldn't leave immediately. They should remain by her grave for some time. A similar kind of *wasiyyah* was also made by some of the Sahaabah (RA). Thus, in conformance with this *wasiyyah*, her sons remained by her grave for some time and after conveying *esaal-e-thawaab* returned home.

She also requested that no animals should walk about by her grave. Some arrangements must be made to stop animals from walking on the graves. In the villages generally the animals roam around the graveyards. Even pigs come into the qabrustaan. It is for this reason that she made this *wasiyyah*. Subsequently her sons had made some arrangements to fence the graveyard which became a means of protecting her grave.

Visitors kept on coming. Hadhrat (RA) made all the arrangements for their food, etc. Some visitors refused to eat but Hadhrat (RA) insisted that they should partake of the meals.

A strange co-incidence

Hadhrat (RA) had mentioned to some of the guests that it was a strange co-incidence and also a good omen that when I received news that her condition was critical, they were discussing the Ahaadith pertaining to the laws of Kafan

and Dafan during the Bukhaari Sharif lesson. The next day, in Jalaalain Sharif, we discussed the laws of inheritance. After Zohr, in the lesson of Mutanabbi, we discussed the poem of Khaulah on consoling a person at the time of a mayyit. At night the Ahaadith regarding Sabar and condolences were discussed in the Bukhaari lesson. This was (strange) inspiration from Allah Ta'ala which, *Insha Allah*, looks like a good omen and a sign of acceptance. Hadhrat (RA) was very pleased with this inspiration. He even mentioned this in a letter that he had written to some of his associates. In one letter he had written the following, "At that time, in Bukhaari Sharif, we were discussing the Ahaadith of Janazah, Kafan, etc. The following morning we were discussing the laws of inheritance in the Jalaalain lesson and after Zohr was the marsiyya (poem of condolence) of Khaulah."

I felt it appropriate to mention the advices that Hadhrat (RA) had given in those lessons regarding e-saal-e-thawaab, Taziyat, Sabar, inheritance, etc, in the light of the Qur'aan and Hadith. Perhaps Allah Ta'ala may also grant the readers the ability to benefit from them and also grant them the *taufeeq* (ability) to practice on them at the appropriate time.

Sadaqah and E-saale Thawaab on behalf of the Mayyit

Whilst teaching Bukhaari Shareef, the following Hadith was discussed regarding a Sahaabi who came to Rasulullah ﷺ and said to him:

"O Rasulullah ﷺ, my mother has passed away suddenly. I am sure that if she was still alive she would have bequeathed some Sadaqah-e-Jaariyah for herself. But, because she passed away suddenly, she could not do so. If I give some Sadaqah on her behalf, will she receive the reward for it? "Nabi ﷺ replied, "Yes." Hence, that Sahaabi sunk a well for the esaal-e-thawaab of his mother so that she may continue receiving the rewards acquiring these from.

Hadhrat (RA) then said regarding his family, "She also passed away suddenly. If she was still living, definitely, she would have made a bequest for some Sadaqah-e-Jaariyah. Hence, I gave out some Sadaqah on her behalf." Together with that sadaqah, Hadhrat (RA) also gave sadaqah to the Madrasah. For this he made an official receipt. He gave a large amount of grain, wheat and rice to the Madrasah with the niyat that the thawaab may reach her.[32]

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[32] All this was given from Hadhrat's wealth as it is not permissible to use the wealth of the mayyit.

The reality of Sabar

Whilst teaching Bukhaari Shareef, the following Hadith was also discussed. "Hadhrat Anas (RA) narrates that Rasulullah ﷺ said that Sabar should be exercised at the same time when one is afflicted with grief (i.e. immediately when one is informed of the news.) [Bukhaari, P.g 174]

This means that at that initial moment when one feels the grief of the calamity and the first effects of the grief strikes one, then at that time, one should exercise sabar. During that entire time one should take care of oneself. Afterwards, sabar comes on its own and after a month or two, one automatically feels at ease. However, if after a few months a person makes sabar, then what sabar is this? Real sabar is when a person experiences patience at the time the calamity befalls him.

The meaning of sabar is that a person does not scream and cry, i.e. he does not utter anything making a complaint against Allah Ta'ala. This is called *jaza' qaali* (complaining with the tongue). He should not express his intolerance through his actions whereby his complaint becomes apparent. It should also not be that he stops his work and sits down idly, stops teaching his lessons, etc. This is called *jaza' haali.* This is also against the dictates of Sabar.

When Ibrahim ﵁, the son of Rasulullah ﷺ, passed away, then tears flowed from the eyes of Sayyidinah Rasulullah ﷺ. Hadhrat Abdur Rahmaan Bin Auf ﵁ in amazement, asked Rasulullah ﷺ, "O Rasulullah ﷺ, do you also cry?" Rasulullah ﷺ replied, "O Ibn Auf, this crying is due to Rahmat and

compassion. Tears will flow from the eyes and the heart will feel grieved but we will say only that which will make Allah Ta'ala happy. O Ibrahim, we are grieved with your separation."

Hadhrat (RA) mentioned, "This is also my condition. Tears are flowing from my eyes and my heart is grieved but I will not say anything that will displease Allah Ta'ala. Naturally a person must feel grieved but we are happy with every decision of Allah Ta'ala. Whoever wants to cry should cry in front of Allah Ta'ala. Express one's grief to Allah Ta'ala as Yaqoob ﷤ had mentioned. **"Verily I complain and express my grief only to Allah Ta'ala"**

The effect of this tragedy on Hadhrat (RA)

Hadhrat (RA) mentioned, "Who does not feel griefed? This tragedy has a great effect on me. Only I know the extent of grief I've experienced. Her favours upon me were very great. She remained with me through poverty and difficult times. She used to sew clothes and sell them to earn a living. Her passing away has had a major impact on me. However, this does not mean that a person should stop all work and just sit down and grieve the entire day. One must continue working.

Naturally, whatever grief one experiences, one should make sabar upon it and not stop one's work. This is the reality of sabar. To leave out one's *ma'mulaat*, miss lessons and become deficient in other important work is a sign that one does not have sabar. Shukar to Allah Ta'ala that I did not miss even a single lesson. This is only the favour of Allah Ta'ala upon

me. Otherwise, Shaytaan misguides a person on such occasions using different excuses. If one has no excuse then shaytaan compels one to miss lessons with the excuse of e-saal-e-thawaab. Allah Ta'ala alone assisted me as it is very difficult to control oneself."

It's not permissible for men to mourn the death of their wives

A student asked Hadhrat (RA) the following question. "The Shariah has commanded women to mourn for the period of her Iddat when her husband passes away. How many days is a man allowed to mourn the death of his wife?" Hadhrat (RA) replied, "Women have been commanded to mourn the death of their husbands but this command is not directed towards men. However, one will receive reward for any grief that one experiences involuntarily, in the same way as women receive a reward for mourning the death of their husbands."

Instructing his sons to make sabar

This tragedy greatly affected Hadhrat's sons as well. They were consumed by grief. At times they would go and sit with their father and sometimes, during the lesson they would come and sit with Hadhrat (RA). Once, whilst teaching Bukhaari Sharif, Hadhrat's sons came and sat down during the lesson. Hadhrat (RA) imparted advice during this lesson which gave them great consolation.

Hadhrat (RA) turned to his sons and said, "Everyone has to leave this world. If anyone was to live in it forever then it

would certainly have been the Ambiya عليهم السلام, who are most worthy of this. Yet, they too did not remain in this would. We all belong to Allah Ta'ala and we all will return to Allah. Death will claim a person today while tomorrow it will claim someone else. We all have to journey to one place. Just as many people gather at an airport with their passports to catch a plane, some have a turn to board the flight first, whilst others have their turn later, passport in hand waiting. When their turn arrives they will also depart. When we have all left this world, we will meet in one place. It is as though we are prepared and everyone's luggage is ready. It's only a matter of which plane we will take.

This is the meaning of "*Inna lillahi wa inna ilayhi raaji'oon*." "We all are the servants of Allah Ta'ala. We are happy with the decision of Allah Ta'ala. Whatever He wishes will transpire. We are going to return to Him. What we need to check is, whether we are ready for this journey or not! You have come to the airport. The alarm has sounded and you are still drinking tea. You are so engrossed in feasting that your luggage for the journey is not yet ready. We should keep our luggage ready ahead of time and should be awaiting the arrival of the plane. We should not concern ourselves with what is happening around us. Instead, we should ask ourselves what preparations have we made for maut? It is an imminent journey. We do not know when our turn will come. If we have not yet prepared for this journey, then we should start now. "

(With regards to his wife's death Hadhrat (RA) mentioned).

"Indeed, her death was a great lesson. No one imagined that she will pass away. Like a golden bird she just flew away. Death comes suddenly. It does not inform anyone of its arrival. This tragedy was a great lesson for me. Every person should be ready at all times. Our dealings should all be correct. We must not have any arguments and fights with anyone."

Distribution of Inheritance

A few days after this tragedy, Hadhrat (RA) mentioned to some of the elders of the family, "Being the eldest in the family, I have an added responsibility. I wish that all the family people gather so that I may divide all the shares of her estate between the heirs. It is not permissible to use whatever she has left behind until all the shares are divided. Once this is completed, I will be free of the responsibility."

Carelessness in the Inheritance

Whilst teaching the Jalaalain lesson Hadhrat (RA), under the *aayah* of inheritance once mentioned that, "There is much carelessness in the wealth of inheritance. People regard it as booty. Whoever gets hold of whatever wealth, he automatically assumes that he is the owner, whereas there is a right for all the heirs in the wealth that is left behind. No one also has any right to use it."

There is an incident recorded of a *buzurg* who went to visit a

sick friend. When he reached the house, he saw that his condition was critical and he was about to breathe his last. A lamp was burning next to him. The *buzurg* entered and sat down close to the sick friend. Shortly thereafter, the man passed away. When this happened, the *buzurg* extinguished the lamp. People asked him his reason for doing this. He replied that as long as this *buzurg* was alive, this lamp was in his ownership hence to use it was permissible. After he passed away, the heirs have now become the owners. It is not permissible to use this lamp without their permission. Such was the caution that this *buzurg* exercised. Hadhrat Thaanwi (RA), Mufti Shafee Sahib (RA) and others have recorded this incident.

The carelessness of the people of the Madaaris and one incident regarding Hadhrat (RA)

On the same topic, Hadhrat (RA) mentioned that some people on the passing away of some relative donate their musallah, lota, chair and other things to the madaaris which they consider to be a very rewarding deed, whereas this is totally impermissible. All the heirs now have a right to this wealth. After the burial arrangements have been completed, fulfilling his debts and carrying out that which he had bequeathed from a third of his wealth are the first things that need to be attended to. Thereafter, his wealth should be distributed immediately. Whoever has a right, should be given his due. Without first distributing this wealth, it is not permissible to make esaal-e-*thawaab* with the wealth and neither is it correct to donate part of it to a Musjid or madrasah. Whoever wants

to do so, should utilize his own wealth. It should not be done from the inheritance which is jointly owned.

With regard to this, Hadhrat (RA) mentioned an incident, "Once a person brought a large sum of money for the madrasah. I explained the mas'alah to him and returned the money saying that I cannot accept it as it belongs to the heirs. He pleaded to me to keep the money saying that it is a large sum. I returned it to him and replied that a madrasah is not a place to gather wealth, rather a madrasah is a place to earn the pleasure of Allah Ta'ala. The madrasah is a place to show people the masaail of Deen and to show them the straight path."

"It was always my habit to return such wealth. Some people became upset, but I was unperturbed by their anger. Allah Ta'ala is sufficient to run the madrasah. The madrasah is a place to earn the pleasure of Allah Ta'ala, not the fire of Jahannam."

"Allah Ta'ala has sounded a severe warning for those people who usurp the wealth of orphans and other heirs for themselves. These people are those whose bellies are being burnt by the fire of Jahannam."

"Verily those who eat the wealth of the orphans oppressively. they are only filling their bellies with fire and soon they will be entered into a blazing fire."

Mentioning the good qualities of his wife

Whenever mention was made of his wife, Hadhrat (RA) would mention her sterling qualities. This is the true meaning of the Hadith,

"**When mention of the dead is made, then speak of their good qualities. Don't speak of their evil qualities.**" (This does not mean that we should have *ta'ziyati* jalsahs.)

When someone spoke of her, Hadhrat (RA) would always mention her good qualities. Doubtless, whatever good Hadhrat (RA) mentioned about her, she was definitely even better than that. Her habits and mannerisms were certainly a lesson for other women. I will mention a few of her habits and practices, perhaps Allah Ta'ala will grant some women the *taufeeq* to practice on them.

Patience at the time of poverty and constraint

Hadhrat (RA) had mentioned on several occasions that, "My wife was from a rich family. My father in law held a very high position. They lived like the Nawaabs. There was no hope of my marrying her as I was from a very poor family. She had been proposed to a colonel but her future was written elsewhere by Allah Ta'ala. Allah Ta'ala desired that she marry here."

"She spent her life with me in poverty. However, she was very tolerant and made lots of sabar. She would sew clothes and sell them to cover the home expenses. She was not

extravagant in her food. At times she would eat chutni and roti, at times dry bread and sometimes she would also cook some gravy. When there were guests, she would prepare a potato curry for them as it was difficult to obtain anything else to cook.

Generally, women have the habit of coveting other women's clothing, jewellery, etc. and demand the same for themselves. However, she did not even take cognisance of what other women were eating or wearing. She ate and wore whatever was available. Patience and contentment were amongst her outstanding qualities. In times of poverty and hardships she never complained about anything. She did not express an aversion to any action and would even plaster the walls in the house with her own hands.

Ibaadaat and Maamulaat

Hadhrat (RA) mentioned, "She was ba'yt to Hadhrat Naazim Sahib (RA), who was also the Sheikh and Murshid of Hadhrat (RA). She was more punctual with her Maamulaat than me and her Maamulaat were more than mine. She would never miss Ishraaq, Chaast, Awwaabeen, etc. After Maghrib she would remain in Nawaafil for a long time. She would also perform Tahajjud Salaah but at times she would miss this salaah. When I lived at home, I would wake up and she would also wake up with me and when I was not at home, she would make an effort to perform her Tahajjud herself. Daily after the Fajar Salaah, her habit was to make *tilaawat* of the Qur'aan. She only rose up from her musallah after performing her Ishraaq

salaah. She was also very punctual in reciting the Munaajaat-e-Maqbool (a book on dua). I would lapse in reading it at times but she would never miss it out. During her free time, she would always have a tasbeeh in her hand. She would speak to visitors if any were present, otherwise she would remain busy in zikr."

Being good to others

One of her special qualities was her concern and kindness to others. Family women, village women as well as Non Muslim women would come to her for their needs. She would listen to all their complaints and would intercede on behalf of some one or would help others at their homes. She would also visit the sick or would help some in the delivery of a baby. If someone requested a loan she would assist them according to her capacity. As far as possible she would never send away anyone empty handed.

I (the author) remember during my student days, some of the *asaatidha* would come to her for assistance and behind the purdah they would put forward their request. In this manner they would have their requests with Hadhrat (RA) fulfilled or would ask for forgiveness for their wrongs.

Patience, Tolerance and Good Character

On several occasions, some women from the village would speak harshly to her but she did not retaliate at any time, nor did she fight with anyone. She would listen quietly and make sabar. Once, I myself witnessed a woman screaming

at her in a very abusive manner. She said nothing in reply but listened quietly without saying a word. The next day that same woman fell ill and Marhuma (Hadhrat's wife) went to her house to visit and attended to her.

Generosity and Hospitality

"Allah Ta'ala granted her such generosity that she would keep a complete record of any money I gave her. Afterwards, she would give me an account of her expenditure and I would ask her, "When did I ask you for an account?" She would reply, "You did not ask me but I will have to give an account." When I did look at her accounting, I saw that most of the money was spent on others. She would lend money for sewing or she would give it to some Chamaar (a person of a low cast in India) whose daughter got married or if some poor person's daughter was going to live with her in laws she would give the money to her. Sometimes she would spend it on medication for others but she spent very little on herself."

"She would send Habeeb (her son) to the jungle to collect a special type of sand to wash clothes. At times, for months she would use soap which cost 2 Aanas. She was extremely hospitable to her guests. People coming to visit the Madrasah would be entertained at her house. It was due to her that I was always at ease. She would always have something for the visitors. Now I don't know what I will do."

Her domestic life and her interaction with her daughters- in- law

Fights and arguments between mothers-in-law and daughters-in-law are quite famous. It's very easy to say that the daughter-in-law must treat her mother-in-law like a mother and vice versa. However, it is not possible for anyone to do this. Therefore, the Shariah has commanded that after marriage, as far as possible, the sons must be made to live separately. We have also been commanded that after staying on one's own they should respect and treat each other kindly. The son should stay separate and make the khidmah of his parents. Although this is regarded as a fault in community, this is the command of the Shariah.

The following is a malfooz of our Hadhrat (RA) which he had checked and edited.

It is the command of the Shariah that after marriage the son and daughter-in-law should live separately. After living separately they should serve their parents. Much evil arises due to living together. People do eventually live separately but after their hearts have been broken. They should live separately from the beginning. This is the command of the Shariah. *Al-hamdulillah,* I had made arrangements for everyone to live separately.

In short, this pious servant of Allah Ta'ala (Hadhrat's wife) in accordance to the Shariah and with Hadhrat's *mashwarah* (counsel) made arrangements for her sons and daughters-in-

law to live separately from the beginning. This is the reason that all their sons and daughters-in-law lived on their own. Despite this their love and affection for one another was as though they all lived together. They all ate separately although at times they ate together and spent time together. It seemed that all of them lived in one home. When living separately there are no ill feelings, rather there is unity and a spirit of co-operation.

Hadhrat's respected wife behaved with her daughters-in-law in such a manner that they would not even feel that they were strangers. Therefore, at times when necessary, she would ask them to prepare food for Hadhrat (RA). They would become happy and regard it as their good fortune to feed Hadhrat (RA).

Obedience to the husband

Hadhrat's respected wife spent her entire life in the obedience of her husband. She would never do anything that would displease Hadhrat (RA). Once, I was present when she asked a child to bring newspaper to place in the cupboard. Hadhrat (RA) gave her the newspaper but at the same time said to her that sometimes, in the Urdu newspapers, Allah Ta'ala and Rasulullah's ﷺ name is written. Hence, to spread it out in the cupboards would be disrespectful especially if things were to be placed on top of it. When she heard this, she removed all the newspapers from the cupboards and vowed not to do so again in the future.

Once, Hadhrat's wife was dressed and ready to leave for

a wedding in Baroli, when she found out that Hadhrat (RA) was unhappy about her going. She immediately cancelled her plans and did not attend the wedding.

When Hadhrat (RA) fell extremely ill, he went to Kaanpur for treatment. She visited him intending to stay there and take care of him. Hadhrat (RA) was not happy about this and when he mentioned this to her, she immediately returned home. What a loss! A woman with so many excellent qualities has left this world. Inna Lillah wa inna ilayhi raajioon. She may have left this world but her brilliant example and good qualities will always remain.

Is there anyone who wishes to take a lesson from her life and make their abode in Jannah? May Allah Ta'ala grant us all the ability to follow in her footsteps. *Aameen.*

Hadhrat's concern regarding his wife and glad tidings from the side of Allah Ta'ala

Hadhrat (RA) mentioned that, "I was very concerned and wanted to know about her condition after she had passed away. At night I saw in a dream[33] a grand palace with beautiful rooms. There were attendants present as well. The rooms were also very unique. There was a bed the like of which I had never seen in my life before. There was bedding placed on the bed. She was seated on the bed and looked like a young beautiful bride. Her clothes were made of the finest cloth and her do-patta was of such magnificence that I can't

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[33] Hadhrat (RA) had narrated this dream to me himself.

explain. Such beauty and splendour my eyes had never seen. Next to her there was another bed and she was laying out the bedding on it. I can still picture her posture and her position as she was leaning over the bed whilst laying it out. She called me to come immediately but I informed her that there is still work for me to do and I will come after some time."

Hadhrat (RA) mentioned that, "After I had this dream I got peace of mind. This worry and concern was now distanced away from me. Hadhrat (RA) also mentioned that from this dream I realized that my death was close. He also mentioned that, "I would make dua that she pre-deceases me. Before she passed away I had a dream in which Hadhrat Umar رضي الله عنه had come to my home while I was at the madrasah. When I came to know of this I went home immediately and asked him, "Hadhrat, how did you come here? I did not even know that you arrived." He replied, "I have come to take my sister." Thereafter, Hadhrat (RA) mentioned regarding his wife that her maternal lineage reaches up to Hadhrat Umar رضي الله عنه.

Preparation for death after the demise of his family

After this tragedy, Hadhrat (RA) began preparing for maut (death). He asked the office workers to make a total count of whatever was outstanding in order to pay any outstanding debts including those of the madrasah as well as the *amaanaat* (trusts that were kept in the madrasah). He mentioned that, "*Al-hamdulillah* now I do not have any amaanat of the madrasah with me and neither do I owe the madrasah anything. I used to make out an official receipt annually for

any expenses incurred for visitors. This year I issued receipts for ten years. I personally had taken care of the expenses of these visitors who came for *ta'ziyat* as this was not a madrasah expense, but my own. This bed, where Hadhrat (RA) used to rest, belongs to me. The steel cupboard in the room also belongs to me and the flush toilet that was built was also built with my own money. Someone had given me a vehicle (jeep) which I had donated to the madrasah."

After a few days Hadhrat (RA) gathered the *asaatidha* and advised them regarding the madrasah, *ta'leem* (education) and *tarbiyah* (upbringing). At the same time he also mentioned that, "I am telling you clearly that my health is not good. The madrasah is now your responsibility. You will have to run the madrash. You will have to see to the students, the cleanliness, overseeing the madrasah, etc. I am very concerned about the madrasah. Now you will have to take up this fikr".

Final advice to his sons

Whilst teaching Bukhaari Shareef, Hadhrat (RA) exhorted his sons to make sabar. He turned his attention towards them and further advised them saying "I have already written out my bequest. I am telling you again that don't ever become the principal of the madrasah as this will open the doors of fitnah. It is extremely difficult to safeguard oneself. There are severe repercussions if the principal makes any mistakes or if there is any misuse of wealth, then one will have to answer to thousands of people. It is not just one or two people who give charity, but thousands of people who donate monies to the

madrasah. Allah's pleasure and Jannah is not dependent on being a principal of an institute. It is based on the obedience to Allah Ta'ala and serving His Deen. If attaining Jannah and the pleasure of Allah Ta'ala was dependent on becoming a principal then I would have advised all of you to become principals. Listen properly to what I have to say."

"Serve Allah Ta'ala's Deen, assist the madrasah but do not become the principal of the madrasah. Shaytaan will try to deceive you in different ways. He will say that you are a chip of the old block, therefore you must become the principal. Don't listen to what he has to say. The madrasah will continue running and you must assist in every way possible. Only I know how cautious I have been with every step. This is not the type of work for everybody. The manner in which I have worked would be difficult for others to follow. This is no perfection because to stay away from poison is not an act of perfection. If someone stays away from poison, is this something to be proud of? You have to protect yourself from it."

"Sinning and misuse of trusts is like poison. It is compulsory to stay away from this. If one protects oneself from it then what is there to be proud of? People regard it as a thing of great pride. They become surprised. It is like saving yourself from being soiled by excreta. Can one become proud if he protected himself from excreta? What is there to be proud of? One has to guard oneself from it. Generally, because there is great misuse of madrasah property, therefore people regard it as an achievement and taqwa whereas this is necessary and

fardh. If one does not stay away from this, he will be committing a sin."

Letters to the Akaabir Ulama upon the death of his family

Moulana Muhammadullah Sahib

Respected brother Janaab Moulana Muhammadullah Sahib,

Assalaamu alykum wa rahmatullahi wa barakaatuhu

Habeeb's mother suffered a heart attack and suddenly, within five minutes she passed away. At that time I was teaching the chapter in Bukhaari Shareef on Janaazah, Kafan, etc. In the morning I was teaching Jalaalain Shareef, the chapter on inheritance and after the Zuhr Salaah, the *marsiyyah* of Khaula. Please make *dua-e-maghfirat* (dua for her forgiveness) and request others to also make dua for her. *Al-hamdulillah* I did not cancel any lessons and there was no change in the Madrasah's daily routine. All the *asaatidha* and the students were busy and occupied in their own work. My health is also not too good. Please make dua for me as well.

Siddeeq Ahmad

Hadhrat Moulana Shah Abraarul Haq Sahib (RA)

Hadhrat e Aqdas (daamat barakaatuhum)

Assalaamu alykum wa rahmatullahi wa barakaatuhu

After meeting with Hadhrat, I returned home the following

day. Upon arriving at the Madrasah, I commenced with lessons immediately. After Maghrib, I was teaching my lessons when I received a message that my family was very ill. When I reached home, I made salaam to her and requested her to forgive me for all my mistakes. The Zikr of Allah Ta'ala was continuous upon her tongue. As she was making zikr she passed away. At that time I was teaching the lessons on Janaazah and Kafan. The next day in Jalaalain Shareef was the lessons on inheritance and after Zuhr in the lesson of Mutanabbi was the marsiyyah of Khaula. I request Hadhrat to please make *dua-e-maghfirat* for her. She gave me great support through my difficult times. She never demanded anything from me right till the end. Siddeeq Ahmad

Reply to a letter of condolence

When Hadhrat's family passed away, someone wrote a letter of condolence. The following is a reply that Hadhrat had written.

Most respected brother,

Assalaamu alykum wa rahmatullahi wa barakaatuhu

Who is there that can delay what is destined? I think a lot about my family. Now I need her more than ever but *Al-hamdulillah* there has been no difference in the work. My health is definitely deteriorating. You make dua for me.

Siddeeq Ahmad

Another letter to someone

Respected Brother

Assalaamu alykum wa rahmatullahi wa barakaatuhu

You people have made *esaale thawaab* for my family. Make dua Allah Ta'ala forgives her and may Allah Ta'ala reward you all abundantly. My wife's condition was quite unique. Her maut was also quite unique. Make dua for my health.

Siddeeq Ahmad

Most respected brother Janaab Haajee Sahib,

Assalaamu alykum wa rahmatullahi wa barakaatuhu

I came to know of what happened. I am making dua. May Allah Ta'ala grant you *aafiyat* in every way. The amount of comfort and peace one attains from a wife cannot be obtained from anyone else. I have now become used to living the life of a traveller. This is how I now live. Wherever my heart desires to live, I stay. Do not become a burden to anyone. Place your trust in Allah Ta'ala. This is the wish of Allah Ta'ala. It is only the life of a few days. Somehow it passes by.

Siddeeq Ahmad

Some of Hadhrat's letters regarding Esaale Thawaab

Most respected,

Assalaamu alykum wa rahmatullahi wa barakaatuhu

Continue sending *esaale thawaab* on behalf of the deceased. Also give out some sadaqah. Allah Ta'ala is the Forgiver of sins. Always have hope in Him.

Most respected,

Assalaamu alykum wa rahmatullahi wa barakaatuhu

Recite some Qur'aan daily and send the rewards for your father. I am also making dua for you. May Allah Ta'ala shower you with His grace.

Siddeeq Ahmad

Most respected

Assalaamu alykum wa rahmatullahi wa barakaatuhu

Recite Surah *Ikhlaas* daily three times and send the rewards to the deceased. I am not feeling well. Please make dua for me as well.

Siddeeq Ahmad

Most respected,

Assalaamu alykum wa rahmatullahi wa barakaatuhu

I am making dua that Allah Ta'ala showers His grace on you. Recite some Qur'aan daily and send the rewards for your father. I am also making dua for you. May Allah Ta'ala shower you with His grace.

Siddeeq Ahmad

Most beloved brother

Assalaamu alykum wa rahmatullahi wa barakaatuhu

I am making dua that Allah Ta'ala showers His grace upon you. Try and make your khaala (maternal aunt) understand that if Rasulullah ﷺ or the Sahaabah ﵃ made Faatiha (dua) in this manner then show it to us. We recite Qur'aan daily and send the rewards to them. This is the real Faatiha.

Siddeeq Ahmad

Most beloved brother

Assalaamu alykum wa rahmatullahi wa barakaatuhu

It was with great sadness that I heard of the demise of your father. May Allah Ta'ala shower His choicest blessings upon him and may He grant the family *Sabr-e-Jameel*. Tomorrow, *Insha Allah* we will all recite Qur'aan and send the rewards for him. Whatever amount of wealth you wish to give in charity should rather be given to your relatives who are widows and

orphans. Give someone a sewing machine or give some youngster some work to do. *Insha Allah* there will be more reward in this.

All this can only be done once the inheritance is divided according to the laws of the Shariah.

Siddeeq Ahmad

Chapter 11

LAST DAYS AND CONDITIONS BEFORE DEATH

Preparation for death and some of Hadhrat's anecdotes regarding death

Hadhrat's (RA) dream in childhood

It was the habit of Hadhrat (RA) that on several occasions during the lesson he would speak on such topics that would be beneficial for the *islaah* (reformation) and the *tarbiyah* (proper upbringing) of the students.

In the same light, once, in between lessons, Hadhrat (RA) mentioned, "During my childhood, I once had a dream of the plains of Hashar. Everyone was gathered there. It was a scene of terror and fear. Every person was worried about his own actions. The justice of Allah Ta'ala was going to be established. Jibreel Ameen and the other angels were wearing a special uniform. In this gathering everyone's deeds and actions were being presented. I was also present in this gathering. I was very scared and did not know what was going to be my end result. In the meantime my turn had come. I was brought forward and made to stand in the front. An assessment was made and I was told to go and prepare myself, to do something for myself and then return."

Hadhrat (RA) had mentioned this dream to me on several occasions. He always said that, "This world is a farmland for the aakhirah. What you sow here you will reap in the

aakhirah. This earthly life is a great bounty from Allah Ta'ala. By doing good works in this world, one becomes worthy of entering Jannah. How many days does a person live for in this world? Fifteen years of one's life is spent in childhood and in old age due to illness and weakness, one is unable to do good actions but one can continue receiving the rewards for good deeds like a pension fund.

It is only for those few years in between that we have to guard ourselves and stay away from sins. We should strive to do everything for the pleasure of Allah Ta'ala and in accordance to the sunnah. This is the road to success.

Hadhrat (RA) used to say, "Whoever wishes to do any good should do it himself and not rely on others. After death nobody remembers you. No one will even send *esaale thawaab* for you. Once or twice, people may recite Qur'aan and send this reward for you but thereafter they will forget you. It is only your actions which count. Whoever wishes to do something should do it himself and make his own preparations."

Hadhrat (RA) was a practical example of whatever advice he gave us. He fulfilled what he was commanded to do in his dream. From childhood to his last breath, every moment was spent in the preparation for death. The elders in the village, even the non-Muslims all bore testimony that they had never seen him playing even in his childhood days. When boys of his age were busy playing, he used to take a kitaab, climb up to the upper storey and study. He did not aspire for holidays and

sightseeing. He was preparing himself for maut from his childhood days.

A taste and scene of death

"Every soul shall taste death." (Qur'aan)

A few days before Hadhrat (RA) passed away, whilst teaching the Jalaalain lesson, he mentioned that, "In this *aayah* Allah Ta'ala has used the word *zaaiqah* which means 'taste'. Another word could have been used with the word maut. One could have said that every soul will die or maut will come to every person. Instead, it is mentioned that every person shall taste death. The reason is that there are different types of taste. You have good tastes as well as bad, sweet as well as sour. Just as in food, you have things that taste good and things that taste bad. Everyone is eager to have things that taste good while refraining from things that taste bad."

"Death is exactly the same. If a person who is dying prepares for death, by spending his life in the obedience of Allah Ta'ala and His Rasul ﷺ then his death will have a sweet taste. His soul will leave his body easily and he won't experience any type of difficulty during death. Such a person will desire death. It is mentioned in a Hadith that, "Death is a gift for a *Mu'min* (believer)." *Maut* is like a bridge which allows one to cross over and meet one's Beloved. Such a person's soul is removed from his body with the ease of removing a strand of hair from flour. No difficulty is experienced. Those angels who come to remove his soul come in a beautiful condition. They stand at a distance and request permission to enter. An entire

group of angels accompany them and with great dignity and honour they extract his *rooh* (soul) and take it away in their hands. The soul journeys to the sky, then reaches the throne and makes sajdah to Allah Ta'ala."

"Allah Ta'ala then commands them, "Return the soul of my servant to his body and open for him a window into Jannah (paradise)." He will enjoy the sights of Jannah and a peaceful sleep of peace and tranquillity. This will be the condition of that person who prepared for death. On the other hand, a *Kaafir* (disbeliever) and a *Faasiq* (transgressor) who did not prepare for death, who spent his life in the disobedience of Allah Ta'ala and His Rasul ﷺ, his soul will be taken out with great difficulty. An example has come in the Hadith that his soul will be torn out of his body like a wet cloth that is thrown onto a thorny plant and thereafter pulled with force. It will be removed very slowly but with great force.

This is the bitter taste of death. Death will come to both, the obedient servant of Allah Ta'ala as well as the disobedient servant. One will leave this world with honour and respect whilst the other will be admonished and driven away. One will be taken away as a celebrity and the other like a prisoner. Both, esteemed guests and convicts are accompanied by the police. The celebrity however, is treated with honour, dignity and kindness, while the criminal is handcuffed, whipped and dragged away. This is the bitter taste of death. Every person has the choice to select the end he desires. The taste of ones death shall be determined by the manner in which one spent

his life on earth and the nature of his actions in this world.

How will your death come to you?

Sometime before Hadhrat's demise, he mentioned whilst advising the students after Esha Salaah that it is mentioned in the Hadith, **"After you die you will be resurrected in the manner you passed away and your death will come to you in the manner that you passed your life."** If you lived your life doing good actions then your death will also be a good one and if you spent your life in vice and evil then your death will also come to you in a bad way.

Now, think about how you have passed your life. Our actions are such that our names ought to be removed from the list of people with Imaan. It is only at the time of our death that we will be apprised of the deeds which we will take with us. At that time, a person will wish he could be given some respite, he could do some good work but, at that time, there will be no respite.

If you do not know how you are going to die, then conduct a survey of yourselves and see if you are in the obedience of Allah Ta'ala or in His disobedience. How many actions of yours in a day pleases Allah Ta'ala and how many displeases Allah Ta'ala? If Allah Ta'ala is pleased with you at the time of death, then He will be pleased with you on the day of Qiyaamah as well."

"When a person goes on a journey, he makes preparations first and then he leaves. He also makes additional arrangements and wherever it is, he is travelling to, he takes provisions with him as well. Like the journeys of this world there is a journey to be made to the aakhirah. What preparations have we made for this and what provisions have we taken for this journey?"

I wish that my death comes to me in this manner

Once, Hadhrat (RA) mentioned, "People regard the learning and teaching of Deen to be insignificant. They do not know the importance of it. I regard it to be more virtuous than zikr and nawaafil. In old age the tasbeeh comes into your hands naturally. Whoever wishes to make something of himself should do so before becoming old. The time and age for work is now (i.e. in one's youth). My heart's desire is that whilst I am occupied in this effort, whilst I am teaching, Allah Ta'ala takes me away in this condition. This is the life that I love.

All our pious elders and predecessors passed their lives in this way. In the latter portion of their lives they were more occupied in teaching Qur'aan and Hadith. Throughout their lives they taught different subjects but in the last portion of their lives they preferred dedicating themselves to the Qur'aan and the Hadith. Shukar and thanks to Allah Ta'ala alone who has enabled me also to be involved in the field of Hadith. *Al-hamdulillah,* I am already teaching the Qur'aan-e-Majeed for quite some time. I did not dream that one day I would be teaching Bukhaari Shareef. Whatever Allah Ta'ala desires will happen. This is only the favour and kindness of Allah Ta'ala."

(As Hadhrat was mentioning this, tears were flowing from his eyes.)

Hadhrat (RA) also mentioned, "We should spend our lives in such a way that we benefit others and whilst serving the creation of Allah Ta'ala we reach the presence of Allah Ta'ala. It is mentioned in a Hadith that the Makhlooq (creation) are the family of Allah Ta'ala and the most beloved person in the sight of Allah Ta'ala is that person who is kind and good towards His creation. When we leave this world we should endeavour to leave in such a condition that people cry when they think of us. At the same time we ought to leave in a happy way."

With regard to this, Hadhrat (RA) mentioned an incident of a family friend whose practice it was to assist others in various and diverse ways. If someone's daughter was to be married he would make an appointment with the family and take them to the bazaar to purchase all their necessities. He would provide seeds for people to plant in their fields. He always made himself available to help others in their time of need and would give varying times to different people to come to him for assistance. One night he suddenly passed away. The next morning a few people arrived for assistance, according to the dates given to them. When they reached the house they were shocked to discover that he had passed away.

Hadhrat (RA) used to say that this is how life should be. That person, who helps his brethren, Allah Ta'ala will assist him. That person, who assists others, removes their burdens and

difficulties, Allah Ta'ala will make his journey towards the aakhirah easy and will also make easy the difficulties of the aakhirah.

Allah Ta'ala fulfilled both of Hadhrat's desires. Allah Ta'ala took him away whilst he was engaged in teaching and whilst he was helping many people. He had made promises to people and had specified times and places where he would meet them in order to assist them.

More detail on this topic will soon follow, *Insha Allah*. May Allah Ta'ala grant us all the ability to adopt this *jazba* (spirit) and may He enable us to follow in his footsteps and emulate the beautiful example that Hadhrat (RA) left behind for us. (*Aameen).*

The coming of the angels and a call from Allah Ta'ala in a dream

Once, Hadhrat (RA) mentioned, "One night I had a dream in which angels were telling me to come away with them. I asked them, "Where to?" They replied, "Allah Ta'ala is calling you." I replied, "There is a still lot of work to do." Hadhrat (RA) mentioned a list of work that still needed to be done. He indicated to one side of the Madrasah that the building of this part of the Madrasah has to be completed. There are still some villages that we have to go and work on. In this manner Hadhrat (RA) spoke to the angels in his dream.

On several occasions Hadhrat (RA) had seen dreams of this nature and he would say that it seems that my time is now

close. Very quickly, Hadhrat (RA) began rounding up all his work to the extent that he had even completed the Madrasah building, the plans of which he only had in his mind. Thereafter, he mentioned, “Now, there is no need for any new buildings. This is enough. The people can now run the Madrasah with this.”

Hadhrat (RA) made a concerted effort and established makaatib and madaaris in those areas in the M.P. Province where ignorance, bid’aat and innovation were rife. There were no makaatib with a great radius. Masha Allah, now work of *tableegh* has also commenced here.

Thereafter, once again, Hadhrat (RA) saw Rasulullah ﷺ in a dream. Hadhrat (RA) explained this dream himself and I (the author) had the good fortune of listening to this dream personally. He says that, “I had seen a grave being dug for Rasulullah ﷺ at the foot of a mountain and Rasulullah ﷺ was walking on the top of the mountain with one of his sons, Hadhrat Qaasim or Hadhrat Taahir or Hadhrat Tayyib رضي الله عنه. I came close to Nabi ﷺ and out of extreme respect made salaam very softly but I did not have the courage to make *musaafaha* (shake hands) with him. Rasulullah ﷺ came forward himself and made *musaafaha* (shook hands) as well as *Mu’aanqah* (hugged) with me. Thereafter, Rasulullah ﷺ asked his son, “Do you know who this is? This is Moulana Siddeeq Sahib.”

After explaining the dream, Hadhrat (RA) said that, “Allah Ta’ala has taken work from me in such areas where the people of Haq had not yet gone to. In such places Deen was revived

and Makaatib were established. This is all through the *barkat* of this work. The meaning of Rasulullah's ﷺ grave being dug is that the mubaarak sunnats of Nabi ﷺ are dying. There is a need to revive these sunnats."

Thus, Allah Ta'ala allowed the work, which Hadhrat (RA) spoke about to the angels, to be complete. It was a few years after this, that Hadhrat's (RA) wife had passed away, the details of which have been presented earlier.

People entering into Islaam in groups

The number of people coming daily to benefit from Hadhrat (RA) began to increase. Day and night they would arrive. Amongst them were Ulama, students, mureedeen, lecturers, authors, Muhadditheen, poets, pious people, sick people and many others. Every person would take benefit from Hadhrat (RA) according to his capacity. Hadhrat's (RA) travel for various purposes also increased. These journeys were to such places where it was hard to even imagine that one could reach these places. At times he needed to attend the opening of a madrasah or Musjid, sometimes it was to perform a nikaah, sometime to attend a program on *Islaah* and *Mua'asharah* and at other times a Madrasah jalsah where students were qualifying.

Sometimes he would go to arbitrate between people to bring about unity. When he would return from his journey, there would always be a large number of visitors waiting for him. Besides those waiting for spiritual treatment there would also be a considerable number of physically sick people.

Hadhrat's work increased by the day and together with all this work, he continued teaching at the Madrasah. Sometimes, he would conduct lessons on Qur'aan, sometimes Hadith (Bukhari Shareef) and sometimes Nahwu (grammar), Sarf (etymology) and Balaagha (eloquence). Daily, at the time of sabak (lessons) a large group of people would gather to listen to Hadhrat's lectures. After the lessons were over, Hadhrat (RA) would meet everyone and would see to their needs. Once, in between lessons, he mentioned that, "the arrival of so many visitors is not free of danger. It seems that my time to leave has come close," and he read the *aayah*, **يدخلون في دين الله افواجا** (They will enter into Islaam in droves).

He mentioned the incident of how happy the Sahaabah were when this surah was revealed that people would enter the fold of Islaam in big groups. However, Hadhrat Abu Bakar ﷺ began crying when he heard this verse. The people asked, "Why is he crying? Is there anything to cry about?" Hadhrat Abu Bakar Siddeeq ﷺ kept quiet.

There is another incident similar to this where Nabi ﷺ mentioned that Allah Ta'ala has given His servant a choice between one of two things and he chose the company of the Loftiest Companion. No one among the Sahaabah understood what this meant. When Hadhrat Abu Bakar ﷺ heard this, he began to weep. People wondered why he was crying? What was there to cry about? Shortly thereafter, Rasulullah ﷺ passed away. The Sahaabah (RA) only then understood why Hadhrat Abu Bakar (RA) cried when Surah Nasar was revealed. **"Indeed Abu Bakr ﷺ was the most**

understanding among us." His sight could reach where ours could not.

This means that a Nabi lives in this world only until there is a need for him to remain. After he has fulfilled this need, Allah Ta'ala calls him back. When Deen had spread and people entered the fold of Islaam in large groups, it signified that the mission and work of Nabi ﷺ was complete. A Nabi does not live in this world, without any need. Hence, it seemed that the time for Nabi ﷺ to leave this world was now very close.

After giving this entire explanation, Hadhrat (RA) mentioned regarding himself, that the arrival of so many visitors is not free of danger. It seems that my time is getting close.

Those who were present became quiet and felt very grieved. Hadhrat (RA) was smiling but the hearts of the people were filled with pain. When Hadhrat (RA) saw the sad faces of the people, he mentioned that it will take a long time in order for this moment to come (i.e. his demise). It doesn't just happen suddenly. I don't know how many days I have left to live. How true were Hadhrat's words! It was not long thereafter that he began his preparations to meet Allah Ta'ala. Soon thereafter our Hadhrat (RA) left us to meet His Rabb, the Rabb of all the worlds.

Concern for his children's Deen

Once, Hadhrat (RA) was teaching Jalaalain Shareef which is a famous book of Tafseer when he came to the verse the meaning of which is, "Hadhrat Ya'qoob عليه السلام had asked his sons

in the last moments of his life, 'What will you people worship after I have left.'" They replied, "We will worship the Rabb that you and your forefathers, Hadhrat Ibraaheem, Hadhrat Ismaeel and Hadhrat Ishaaq عليه السلام had worshipped i.e. the Lord of the entire world who is One and has no partner. We will remain firm in His obedience."

Hadhrat Ibraaheem عليه السلام had advised his sons "O my sons, Allah Ta'ala has chosen for you this Deen so do not die in any condition except that you are in Islaam."

Hadhrat (RA) says that, every person, before he passes away should be concerned whether his children are practicing on Deen or not. What are they worshipping? What direction are they taking? This is what we should be concerned about.

Nowadays people are worried about their children's worldly needs and how will they cope materially after the parents demise. How will they earn? They worry about their homes and their businesses and hope to be at ease with regard to these things. The Ambiyaa عليه السلام however wished to be at ease with regards to their Deen that after their demise they should not turn away from the true Deen. They remain firm on the true Deen till their dying day. It is in this condition, that we too should leave the world. Don't ever leave the teachings of Deen.

My children, I am concerned about you

Hadhrat (RA) has three sons. All three of them, *Masha Allah*, are Haafiz, Aalim and Qaari. They have followed in the footsteps of their father and are engaged in learning and teaching. Allah Ta'ala has blessed them with great capabilities. Together with teaching they also get involved in making the necessary *khidmah* for the students which people generally don't take part in. If any sudden calamity has to afflict them they are in the front line to assist. Besides this, they help the poor, provide medication for those who are ill and take part in public affairs. Allah Ta'ala has blessed them with a unique enthusiasm for serving the *makhlooq* (creation of Allah Ta'ala). Hadhrat (RA) used to be very pleased with this and he used to say that Allah Ta'ala has blessed them with many good qualities. Allah Ta'ala will also remove their weaknesses, *Insha Allah*.

Sometime before Hadhrat (RA) passed away he advised his sons with great care. It was as if this was his final and parting advice that he had given to them. (I was also present there). Hadhrat (RA) mentioned to them:

"I am very worried about you. I do not see you people in the manner that I wish to see you. I cannot see you leading the way of life that I wish to see. I am not saying that the work that you are involved in, is not good. To be of help and assistance to people is definitely a means of great reward. Do this work but together with this there should be other work as well. There should be some *Ilm*i occupation as well. There

must be a kitaab with you all the time. You should be making mut'alah (studying) of kitaabs. You should have a passion for writing and reading kitaabs. You should be particular about the recitation of the Qur'aan and performing nafal salaah. You are not taking a close look at my life. You people are not yet more occupied than me. I am very busy with my work. Together with that, I have to meet with visitors and make *mutu'ala'h* of kitaabs. Daily I recite a number of paraas of Qur'aan as well. I also have to complete my *tasbeehaat* and *nawaafil*. I prefer a life like this and this is what I wish to see in you. This is presently my greatest concern.

Hadhrat (RA) mentioned regarding his grandson, that he desires to see that he also completes his studies. By the end of this year he should be completed with *Hidaaayahtun* Nahw. *Al-hamdulillah* Hadhrat's sons began practicing on Hadhrat's wishes in his lifetime. Hadhrat (RA) had also mentioned to them, "Don't forget your previous life. Remember that time when you did not even have even Chutni and Roti to eat."

I wrote down the advices that Hadhrat (RA) had given to his sons and gave a copy to Hadhrat (RA) to edit. Hadhrat (RA) made a few changes after pondering deeply over it. He liked it a lot. I felt it appropriate to add these advises here. *Insha Allah*, someone may read it and get the *taufeeq* to bring his life on this line.

Commencement of sicknesses

For years Hadhrat (RA) was often sick and always suffered some kind of difficulty or illness. There are three signs of a buzurg. One is that he makes some arrangements for his livelihood. The second is that there will always be some who speak ill of him and the third is that he will always be afflicted with some kind of sickness, difficulty, etc. After mentioning this, Hadhrat (RA) would say to his students, "*Al-hamdulillah* I have made arrangements for my livelihood. Initially I used to sell sandals and shoes. I also sold vegetables. Thereafter when my son grew up he continued with the business. There were always people who spoke ill of me, people close to me as well as other people.[34] From my student days until now, I have been afflicted with some kind of sickness or difficulty. During my student days I suffered with severe headaches. This condition remained with me for a long time. Thereafter, I suffered a series of illnesses."

What I want to emphasize is that my Hadhrat (RA) always suffered with some kind of sickness. At the same time someone from his household would fall ill. Hadhrat (RA) began suffering with severe illnesses from 1409. He suffered a major heart attack suddenly and was admitted to Kaanpur hospital for treatment. His condition was very critical. The pain in his heart would become so severe that Hadhrat (RA)

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[34] The strange thing is that even after Hadhrat (RA) passed away, there are still some unfortunate people who speak ill of Hadhrat (RA). One group of people have even published a fatwa of kufr for Hadhrat (RA) as well as those who read Janaaza Salaah upon Hadhrat (RA). *Naoozubillah!!*

would toss around due to the excruciating pain. He became helpless and could not move or even turn on his own. People began to lose hope. Hadhrat (RA) himself began thinking that these were his last moments. He did not have the strength to even hold a pen in his hand. During these helpless moments he wrote down a *wasiyah* (parting advice) for his children and for the people of the Madrasah in his diary. He also noted down the dates of his journeys in this diary.

Insha Allah, I will mention these advices later. When one looks at Hadhrat's writing one can see the excruciation pain he suffered. It was with great difficulty that he managed to write down these advices.

As mentioned, his illness had become so severe that people began to lose hope. May Allah Ta'ala reward the doctors with the best of rewards. They did not leave any stone unturned in treating Hadhrat (RA). Wherever the news of Hadhrat's sickness spread, people began making dua for Hadhrat's recovery. Allah Ta'ala has kept this uniqueness in dua that even the time that has been appointed for a person's demise is delayed. Whilst still under treatment, the barakah of du'as, coupled with the mercy of Allah Ta'ala helped Hadhrat (RA) to enjoy good recovery from his illness.

Despite recovering, Hadhrat (RA) became so weak that it became extremely difficult for him to sit, wake up, and even take a few steps. Hadhrat (RA) would become tired while holding a simple conversation. The doctors emphasised lots of rest and that all visitors be limited. This continued for a few

days.

Thereafter when Hadhrat (RA) regained his strength, the first thing he did was commence with his lessons although the doctors had strongly prescribed bed rest for him. Hadhrat (RA) mentioned that, "I will not be able to cancel my lessons. I enjoy comfort and ease while teaching lessons." At that time Hadhrat (RA) was unable to walk around on his own. Despite this, he still went to the Musjid with the help of two attendants. *Al-hamdulillah,* within a short while Hadhrat (RA) became well and the fears that we had that Allah Ta'ala would take this great *ni'mah* away from unworthy people like us, were removed. Allah Ta'ala had mercy on us and gave us a chance to take more benefit from him.

Once Hadhrat (RA) had recovered, the doctors diagnosed that the nature of his illness was such that a heart attack could occur any time. They advised that some medication be kept with him at all times and that Hadhrat (RA) should curtail all travels. On several occasions a group of sincere specialist doctors pleaded with Hadhrat (RA) not to travel anymore. They mentioned that this was extremely detrimental to his health. Hadhrat (RA), however, could not possibly adhere to their request. Hadhrat (RA) was compelled to give preference to the effort of Deen over the requests of the doctor. Thus, once again he started living his life of *Mujaahada* (difficulty), travelling day and night, oblivious of eating and drinking. He held many programmes each day and some during the nights as well. Sometimes he travelled to the villages, sometimes to the towns and sometimes to the mountains. He rode in

comfortable and fast cars and at times in slow conveyances. At times he spoke to uncouth, uncultured villagers and at other times to cultured and well mannered people. Thereafter, he would return to the Madrasah and teach, meet the visitors, oversee the affairs of the Madrasah and assist the people with their problems. It seemed as though Hadhrat (RA) had never suffered any sickness at all.

Nevertheless, at the end of the day a man must accept his mortality. Eventually, Hadhrat (RA) became afflicted with numerous sicknesses which became part of his life. There were no changes to Hadhrat's *ma'moolaat*. When his close and beloved one's would insist that he should not go out anymore, he would reply that, "I am on respite and Allah Ta'ala has given me a chance to do some work. Should I not engage in that work for which I have been granted respite?"

Hadhrat's (RA) health continued like this for a few years. Sometimes Hadhrat (RA) used to experience severe pain in his chest. He would become extremely ill but he would recover quickly after treatment. Once, he experienced a severe attack lying down alone. Tears flowed from his eyes and it seemed as though he would cry out aloud. He covered his mouth and face with his shawl and said that today I am thinking of my relatives who have passed away. He passed the entire night in a state of unconsciousness. The next day Allah Ta'ala granted him cure. He could lie down only on one side, when he lay down on the other side he experienced severe pain. He also suffered from piles. To prevent others from worrying about him, he always hid his condition until it became unbearable. It

was only natural that he would express his pain and discomfort as such moments.

The second attack and travelling to Bombay

Hadhrat (RA) continued suffering with different ailments and began getting weaker by the day. He began suffering with his knees so much that it became difficult for him to walk. His piles became very severe and he began to lose a lot of blood. On many occasions, his urine stopped and he would get temporary relief with medication. Once he suffered with kidney stones and his urine had stopped. With treatment the stone later passed out in the urine. Thereafter the walls of his urinal passage began to ache and he began suffering with glands. He experienced pain in his neck and he would feel dizzy. Eventually a brace was tied around his neck on the insistence of the doctors. He also suffered with hydro-seal. Together with all of this, the pain in his heart persisted and would surface from time to time. The pain in his back was so excruciating that the doctors suspected cancer. *Al-hamdullilah,* the tests were negative.

With all this difficulty, Hadhrat (RA) would complete all his *maamoolaat.* He remained punctual with his lessons and continued giving advice to the students after Esha. He still travelled whenever it was necessary.

At the end of the year, Hadhrat (RA) still suffered with different ailments. He became totally helpless and weak. Some of his friends suggested that he go to Bombay for treatment. There were no reasons for him not to travel far, as he had

completed all his kitaabs and the Madrasah holidays were now close. Hence, in the beginning of Sha'baan after the examinations were over and after the Madrasah closed for the holidays, Hadhrat (RA) left for Bombay to get treatment. The doctors in Bombay were indeed very fortunate that Allah Ta'ala had afforded them the opportunity to treat Hadhrat (RA). They were keen for a long time to be blessed with the opportunity to treat Hadhrat (RA). Hadhrat (RA) was admitted to hospital and they conducted several tests.

His condition turned very severe. The doctors suggested that Hadhrat (RA) undergo a few operations, but Hadhrat's health was so precarious that he could not manage to undergo even one operation. The doctors eventually decided that instead of operating at different times and putting Hadhrat (RA) through difficulty and inconvenience, they will perform all the operations at once. Hence the operations for the glands, hydro-seal, piles, etc. were all done simultaneously.

Al-hamdulillah, all were successful. Hadhrat (RA) spent the entire month of Sha'baan in Bombay. He had become so weak that he could not even move. When he felt a little better he insisted on going back to Hatora despite the doctor's advice and attempts to stop him. I wanted to accompany Hadhrat (RA) to Bombay but Hadhrat (RA) refused and instructed me to look after my parents. He gave me permission to visit during the first ten days of Ramadhaan. I worried much about Hadhrat's (RA) condition and managed to telephone him. I learnt that Hadhrat (RA) would be reaching Hathora around

the 2nd or 3rd of Ramadhaan.

Back Home from Bombay

Hadhrat (RA) returned to the Madrasah in the morning of the third of Ramadhaan. I spoke to him over the phone and enquired about his health. The following day I hurried back to Hathora. I had imagined Hadhrat (RA) to be weak and frail, thinking that he would probably have been lying down peacefully on his bed. As was his habit he would probably be meeting with the visitors and expressing his happiness on meeting his acquaintances. Only when I met him did I notice the difficulty and pain that he was experiencing. He was in a state of uneasiness and he was groaning with pain. His face was extremely pale. In this ripe old age he had four or five operations done all at once. This had completely weakened him. He could not wake up on his own nor could he go to relieve himself. There were numerous medicines which he had to take. He lost his desire for food and he had to follow a strict diet. Due to the piles operation he had to dress his wounds several times a day and thereafter, he had to sit in hot water. These were some of the severe difficulties that Hadhrat (RA) had to undergo.

It was extremely difficult for Hadhrat (RA) to even perform his salaah. After relieving himself, with great difficulty he would make wudhu and sit in the room and perform salaah

with indications. He would perform the taraweeh salaah reciting from alamtara[35] and lie down immediately.

Hadhrat's dua and a sign of meeting Allah Ta'ala

It was the month of Ramadhaan and Hadhrat's condition was quite critical as explained above. Hadhrat (RA) mentioned that he had made dua, "O Allah don't let it be that I miss out listening to the Qur'aan in taraweeh salaah." This Ramadhaan however, was such that Hadhrat (RA) could not recite nor listen to the entire Qur'aan and it was also difficult for him to even recite from Surah Feel. Nevertheless, he continued with the treatment prescribed for him in Bombay. The operations that he had undergone were not proving to be successful and Hadhrat's (RA) pain and suffering increased. It was winter and the madrasah was on holiday. Things were very quiet, which was preferable, as the number of visitors from Baanda and its surroundings were causing great difficulty to Hadhrat (RA).

Not every person was acquainted with the necessary etiquettes resulting in Hadhrat being adversely affected by those who were ill mannered and uncultured. Every person wanted to meet Hadhrat (RA). Those who were concerned would also advise Hadhrat on different treatments. Hadhrat (RA) would meet and listen to everyone and would also enquire about their health, etc.

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[35] i.e. the last 10 surahs of the Qur'aan

Despite this being such a difficult time, people would still arrive to consult with Hadhrat (RA) about their own problems. Hadhrat (RA) would listen to their lengthy accounts and would encourage them. Some careless people even asked Hadhrat (RA) for *ta'weez* whilst he was in this critical condition while others would request Hadhrat (RA) to write letters of recommendations and appeals for their Madrasahs. Hadhrat (RA) would be sitting in the sun or lying down and he would somehow attend to the needs of the people. Sometimes he would tire and close his eyes. Naturally, this type of work was bound to take a toll on him.

Hadhrat (RA), however, would feel better if he engaged in an intellectual conversation. Since Hadhrat (RA) had a taste for *Ilm* he could not see any time being wasted. He would ask for a few kitaabs to read whilst lying down. After studying many books and with great difficulty he listed the important topics. Hadhrat (RA) would lie down on the bed in the Musjid and would also make me do so next to him. I would keep a pen and a book with me and when Hadhrat (RA), whilst reading a kitaab, came across any important topic, he would dictate it to me. This would continue for hours. At that time Hadhrat (RA) became so enthusiastic and involved, that within a few days he prepared a unique booklet which covered a number of topics.

Often, after the Zuhr salaah, Hadhrat (RA) would lie down on his bed in the Musjid. I would be present with him and he would continue reading and writing. Sometimes, when necessary, I would leave and Hadhrat (RA) would then write

himself with great difficulty. Hence it is very difficult to read what he had written in those days. When he became exhausted he would close his eyes, lie down and engage in *tasbeeh* or *tilaawat*. While in his room, he would most often be engaged in *tilaawat* of the Qur'aan. When he came across an *aayah* that had some *mutashaabihaat* (resembling another *aayah* in the Qur'aan) he did not have the strength to open the Qur'aan to check himself but would ask a Haafiz to show him the correct *aayah* or what follows this *aayah,* etc.

He would especially invite all the family children and would become very happy when he saw them. He would quote Hakeem Ifhaamullah Sahib that, "In this age, family life is very beneficial for one's health. One has a familiarity with one's family children. One's heart becomes happy and there is a kind of freshness created in the mind. One gets peace of mind. According to the doctors also, this is very beneficial."

At that time, I (the author), had seen in a dream that Hadhrat (RA) was lying down on a bed in the Qabrustaan and a few people including myself were with Hadhrat (RA). A non-Muslim had died and according to their custom, they were throwing the body into the river. From this dream I understood that Hadhrat's time to leave us was close. When I narrated this dream to Hadhrat (RA), he replied that "*Insha Allah*, I will get better."

He continued with the same medication, treatment, food, etc. but there was no improvement. The pain and difficulty worsened. A doctor was called in from Baanda who altered

the treatment a little, but still there was no change in his health. Eventually, it was suggested that Hadhrat (RA) be taken to Kaanpur where he stayed with an old friend, Hajee Jameel Sahib. Allah Ta'ala gave him the opportunity to host and take care of Hadhrat (RA). Without a doubt Hajee Sahib fulfilled the rights of looking after Hadhrat (RA) to the best of his ability. As planned, I followed the next day to meet Hadhrat (RA).

In Kaanpur, Hadhrat (RA) began treatment, which improved the pain that he was afflicted with after the operation. Hadhrat (RA) remained inside the house the entire day as though in I'tikaaf. He had no idea of the time but continued reading and making notes and kept himself busier than when he was at home. He would lie down on his bed and would study kitaabs for hours and he would ask me to write a list of all the important topics. I would become tired but Hadhrat (RA) would continue unaffected by fatigue.

Hajee Jameel Sahib mentioned that the volume of work Hadhrat (RA) had written and dictated during the days in Kaanpur, probably exceeded that, which was done in his entire life. Hadhrat (RA) spent the entire day occupied in this manner and did not engage in any other task. After Sehri he would continue lying down on his bed engaged in zikr and *tilaawat*. After Fajar he would tell me to rest whilst he would occupy himself studying a kitaab. At times he would write down the important facts himself. When I awoke I would begin writing and would continue for many hours.

During the day there were specific times when Hadhrat (RA) would meet visitors as well. Various people would make certain requests to Hadhrat (RA) according to their need. He would meet with everyone. Despite preventing them, some people would still ask for *ta'weez* and Hadhrat (RA) naturally, did not refuse them. Sometimes, learned people and even doctors would sit with Hadhrat (RA) and ask questions and Hadhrat (RA) would reply to them. I (the author) have compiled all the advices, that Hadhrat (RA) had given in those days, separately and will *Insha Allah* publish it with the *malfoozaat*[36]. As Hadhrat (RA) felt a little better, he intended returning to Hatora. At that time a close friend of mine had passed away. I left for home while Hadhrat (RA) returned to Hatora. I missed the middle ten days with Hadhrat (RA) but *Al-hamdulillah* I managed to spend the last ten days with our Hadhrat (RA).

Hadhrat (RA) was now feeling better. The operation seemed to have been successful. The wound began healing and Hadhrat (RA) was feeling well. However, he was unable to give a lecture after Zuhr Salaah as was his usual practice. This being the exception, all his other activities continued as normal. It was during this time that Hadhrat (RA) had written the kitaab, Seerat Sayyidul Mursaleen ﷺ.

The Madrasah holidays came to an end and the new academic year commenced. On the tenth of Shawwaal, all the *asaatidha* returned and Hadhrat's activities continued as normal, but

[36] Name of a book with all the quotations of Hadhrat Qaari Siddeeq Saheb (RA)

with more speed. He resumed his travels despite the doctor's instructions that he should not travel and have complete rest. Hadhrat (RA), however, did not heed to their advice. He would say that, "I have been given a certain amount of time to do my work. How can I not engage myself in that work while I have been given a chance to live longer? Eventually, one has to die and leave this world but we must continue working until death claims us. I went for treatment so that I could occupy myself more in work, otherwise what benefit was there in having the treatment." In this manner Hadhrat (RA) spent the year immersed in work more than in previous years and was always occupied.

The year seemed to end very quickly and it was time for Ramadhaan once more. Again, I asked permission from Hadhrat (RA) to spend the first ten days with him and happily, he granted me permission. When I arrived I found Hadhrat (RA) to be in excellent health.

Hadhrat's last Ramadhaan

I spent the first ten days of Ramadhaan 1417 AH with Hadhrat (RA). He was very cheerful and was staying at the Madrasah. The Fajar Salaah was performed promptly after Sehri and immediately thereafter, Hadhrat (RA) would deliver a short talk. Despite the talk being short Hadhrat (RA) would give exclusive with having great morals and lessons. *Al-hamdulillah,* I succeeded in recording all of these which I edited and showed to Hadhrat (RA). Once the talk was over, people would generally rest. This was the reason why the talks were

kept short. Hadhrat (RA) would insist that I too should rest, but apart from this time, there was no other time when I could relax. It was at this time that I would edit the lectures, record them and later show them to Hadhrat (RA).

Everyone would sleep but Hadhrat (RA) would sit for some time in the Musjid reciting Qur'aan. He also insisted that the little children from the village, especially his grandchildren, come to the Musjid and sit down to read Qur'aan. Subsequently the little children would come to the Musjid in the morning and like a maktab *ustaadh*, Hadhrat (RA) would listen to their lessons. He would also listen to the *Fadhaail-e-Aa'maal* being read by some of his granddaughters. He taught one of his granddaughters Nahwu, Sarf, Fiqh and other kitaabs. After dismissing them for the day he would call some of the children into his room and give them something to eat. This was Hadhrat's daily practice.

During the course of the day visitors would arrive and he would meet them and attend to their needs as afternoon approached. A great amount of post would also arrive daily. I would sort out the post and Hadhrat (RA) would dictate any replies he had to the important letters after the Zuhr Salaah. Thereafter, Hadhrat (RA) used to go through the *malfoozaat* (which I had compiled together with the lectures that he gave in the morning). Thereafter, if time permitted, Hadhrat (RA) would engage in *tilaawat* of the Qur'aan until Asar. Often he would have three or four Huffaaz sit near him and recite to them. On the thirteenth of Ramadhaan I left to carry out some Madrasah work and returned on the twentieth. *Al-hamdulillah,*

Hadhrat's health was very good. However, due to weakness he also complained of short breath and wheezing and thus could not perform taraaweeh salaah. This distressed Hadhrat (RA) greatly and he made dua to Allah Ta'ala that, "O! Allah do not deprive me of reciting the Qur'aan Shareef in Ramadhaan."

Apart from this, Hadhrat (RA) continued with his daily *ma'moolaat*. He delivered the lecture after Zuhr Salaah daily. I have recorded the details of his *ma'moolaat* as well as his lectures and advices. *Insha Allah* I will publish it soon. [I request the readers to please make dua that Allah Ta'ala allows this work to be completed with ease and that He grant me health, strength, sincerity and barakah and that. He removes all the hurdles and grants me peace of mind and the spiritual drive to continue working.]

That Ramadhaan many people from Africa and London had come among whom were Principals of Madaaris and people of *Ilm*. Hadhrat (RA) made arrangements for their boarding and lodging and placed me in charge of arranging their food and seeing to their general needs. These visitors as well as others, all benefited tremendously from Hadhrat.

Don't come next Ramadhaan, you won't find me here

The 27th night of Ramadhaan arrived very quickly. Generally on this night, people come in large numbers without any effort being made to invite them or officially announcing any

programme. When a large crowd gathered, Hadhrat (RA) would take the opportunity to convey the message of Deen to the people. Lectures on *Islaah* and *tablighi* programmes with *tashkeel* would take place. This year also many people delivered talks pertaining to self reformation. Over the past few years the completion of the Qur'aan would also take place on this night. It is mentioned in the Hadith that dua is accepted at the completion of the Qur'aan. Many people would gather especially to participate in the dua. Slowly this gathering began to grow and this year the crowd was much larger than the previous years. Due to this people began selling paan and tea amongst other things. People came with different intentions. While many servants of Allah Ta'ala were engaged in *nawaafil,* crying and repenting to Allah Ta'ala some people at the same time were walking around passing their time at the shops. This news reached Hadhrat (RA).

When he heard of this he expressed his disappointment and commented that this was now turning into a fair. Too many people had gathered and there was noise in the Musjid. A large number of people presented themselves to make *musaafaha*. There was no system at all. Many people came who insisted that Hadhrat (RA) give them *ta'weez* which placed Hadhrat (RA) under a great difficulty. He even mentioned that it seemed that these people have come especially for *ta'weez*. The night somehow, passed in this manner.

After Fajar, Hadhrat (RA) made the following announcement with and without the mike. He said, "In future you people must not come here anymore. Is this what you came for? If

you all do return you will not find me here anymore."

Hadhrat (RA) most probably meant that if this was an indication of how the future Ramadaans were to be spent, then he would spend Ramadhaan elsewhere. However, Allah Ta'ala took these words out of Hadhrat's mouth which held true for the future. The listeners were dumbstruck. Their hearts filled with pain and tears began flowing from the eyes of many of those who were present.

The final part of his illness and preparation for the Aakhirah

Hadhrat's weakness increased day by day until eventually he had to walk with the assistance of two people. It was difficult for him to even wake up by himself. If he sat down for a little while to read or write, his head would pain and he would start feeling dizzy. He began suffering from other symptoms as well. Hadhrat (RA) then suggested that he would be unable to travel anymore. "Now, I will have to just continue hymning Allah, Allah. My health is not good anymore. I get peace of mind by teaching. People look at me teaching and think that I am well whereas I am continuously ill." Despite all of this there were still some situations which made it impossible to avoid travelling out. Hence, in this frail condition he travelled to Sabaada and the last trip that he had undertook was to Gujraat to solve certain problems and settle some arguments which had arisen at a certain Madrasah. *Al-hamdulillah,* the journey was successful and the purpose was achieved. One of Hadhrat's friends was being treated for cancer with Hadhrat's

mashwarah in a hospital in Bombay. Hadhrat (RA) went from Gujraat to Bombay to spend some time with him. Who could foresee that the one visiting the sick who was concerned about treatment would himself fall critically ill? This journey took approximately 7 to 10 days.

After making *mashwarah* with Hadhrat (RA) I went to Dehli and Sahaaranpur to publish some kitaabs. On completing my work I returned to the Madrasah. Hadhrat (RA) had arrived the previous day and had asked a few times about my whereabouts and the reason for my absence. When I arrived I found that Hadhrat (RA) was ill and that he was performing his salaah in the room. Thus I could not meet with him Hadhrat's son in law was taking care of him and seeing to his needs. He told me to enter the room to meet Hadhrat (RA). When I went in I found Hadhrat (RA) awake. I made salaam and before I could ask how he was feeling, he asked about my health and enquired about the kitaabs. I replied that I had left the books at the printing press and that *Insha Allah,* they will soon be printed. He then asked about the *asaatidha* in Sahaaranpur and thereafter offered me some of the food to eat that had been sent for him from his house. Allahu Akbar! Where can one find the like of Hadhrat's compassion?

When I saw Hadhrat (RA) at that time, even though he spoke with ease there were clear signs of takleef on his face. He groaned every now and then in pain. When I enquired about his health, he replied, "Not very well. I have a severe headache and my legs are paining a lot. I don't know why I have this pain." At that time Hadhrat (RA) suffered with severe pain in

his legs. He had tried various treatments and different doctors but after experiencing some relief the pain would return. Now Hadhrat (RA) could not even sit or wake up by himself. He would get some relief when oil was massaged onto his head. The cause of the problem could not be determined. Some doctors felt that it was a slipped disc hence Hadhrat (RA) began treatment for it. Some of the doctors from Lucknow had prepared a very expensive oil but using this did not give him any relief. Hadhrat (RA) kept groaning in pain. After making *mashwarah* it was suggested that he should be taken to Kaanpur for treatment. He returned a few days later saying that his going there was futile. Hadhrat (RA) returned to his room with the same pains. How was there going to be a difference in the pain when it was a means to call him towards Allah Ta'ala? This pain was a pain of love which was meant to cut him off from the creation and draw him towards The Creator. This pain was in preparation for him to meet Allah Ta'ala. Involuntarily, Hadhrat (RA) was made to practice on the *aayah* **'When you are completed from your work then tire yourself in His worship and to your Lord should you turn all your hopes'.**

Staying in the room of the Musjid

Due to the severe pain it was difficult for Hadhrat (RA) to move about. Hence he performed all his salaah in the room. Most of the lessons were also held in this room. Once Hadhrat (RA) mentioned that, "I am not experiencing any relief from the pain. I am being deprived of performing salaah in the Musjid with jamaat." He plucked up the courage and

went once or twice but found it very difficult. Therefore, he decided that it would be appropriate for him to stay in the Musjid. All his personal items, his books, his bed and other necessities were taken to the Musjid. Hadhrat (RA) made niyyat of I'tikaaf in the Musjid. He taught all the lessons here as well. He continued with all his *ma'moolaat* in the Musjid. Visitors also came to meet him there. There are approximately 1000 students enrolled at the Madrasah. During their free time, most of the students would be in the Musjid occupied with Qur'aan *tilaawat*, or in *mutaa'laah (studies)* or in *takraar* (revision). Hadhrat (RA) used to be delighted with this *Noor*aani environment.

The final days and the last journey

One day Hadhrat (RA) asked for all his manuscripts and began examining them. I found the article which Hadhrat (RA) was looking for and showed it to him. He bade me to read it out to him as he was unable to see very clearly. He could not even read the manuscripts anymore. Whatever work had been done was now finished. Hadhrat (RA) wanted to write a commentary on Mukhtasarul Ma'aani. He asked for a kitaab and began reading it but for some reason did not manage to start the commentary on it.

Hadhrat (RA) began extending his teaching time. Whilst teaching the commentary of the Qur'aan (Jalaalain Shareef) he would explain unique aspects pertaining to *Ilm* (knowledge). He did the same whilst teaching Bukhaari Shareef. He would teach one lesson three times over. Now it seemed as though he

had no other work but to teach. Most of the time he remained busy studying Ma'aariful Qur'aan and Bukhaari Shareef. He also became very particular about reciting the Qur'aan while looking in. He used to wake up very quickly at the time of Tahajjud. After performing the Tahajjud Salaah, he would engage in the *tilaawat* of the Qur'aan. Thereafter he would occupy himself in Mutaa-laah (studying). He stopped reading his mail or replying to his letters. He instructed me to go through the mail and if there was anything important then I should show it to him. He stopped giving out *ta'weez* as well. He asked others to write out the *ta'weez* and would excuse himself saying that it was difficult for him to write due to his illness. On my request Hadhrat (RA) began checking through the malfoozaat that I had compiled with great enthusiasm. Those wonderful days of zikr and ibaadat, learning and teaching were passing very swiftly. Suddenly, Hadhrat (RA) developed a high fever with a severe bout of diarrhoea and he became very weak.

A few days prior to this Hadhrat (RA) had committed himself to go to Purtaabgadh. This date was given after postponing it for some time. Hence Hadhrat (RA) was determined to go on that date. Everyone especially the house people insisted that Hadhrat (RA) should not go in this condition but Hadhrat (RA) replied that, "I am feeling very ashamed not to go. I postponed it three times and eventually gave them this date. People are coming especially from Bombay. I have already given them my word. If the vehicle comes to fetch me then I will definitely go. It's not easy to run a Madrasah. They do a lot for the Madrasah. If I cannot be of assistance to

others how will they be of assistance to me?" After a short while the vehicle came to fetch Hadhrat (RA). People were very upset by this but our Hadhrat (RA), worried about fulfilling his promise, left to travel. The vehicle was extremely comfortable and arrangements were even made for Hadhrat (RA) to lie down.

How unique are the ways of Allah Ta'ala. It is beyond mans understanding to comprehend Allah Ta'ala's system. Hadhrat's one granddaughter was undergoing treatment in Lucknow. The doctors suggested that she undergo an operation. Hadhrat (RA) wanted to visit her himself so that she may be at ease and Hadhrat (RA) will also get peace of mind. The doctors also strongly recommended that Hadhrat (RA) go to Lucknow for a complete check up. This journey to Sultaanpur and Purtaabgadh had become a means for this. When he reached Purtaabgadh, Hadhrat's health deteriorated further. When the program was over, Hadhrat (RA) was taken to Lucknow and in his presence, his granddaughters operation was done. *Al-hamdulillah,* it was successful and Hadhrat (RA) was now at ease. A complete check up was also done for Hadhrat (RA). Thereafter, he returned back to the Madrasah. The sickness, pain and difficulty remained and he continued with the treatment, medicine, exercise, etc.

On his return from Purtaabgadh and Lucknow, Hadhrat (RA) engaged himself in zikr, *Ibaadah*, teaching and *muta-laah* (studying kitaabs). On several occasions when I came to Hadhrat (RA), I found him busy studying a kitaab or with his eyes closed, I could see his lips moving whilst reciting the

Qur'aan e Majeed. I continued compiling Hadhrat's *malfozaat* (advices). With great enthusiasm Hadhrat (RA) was going through it and wherever necessary was making the necessary changes.

Once, Hadhrat (RA) mentioned that every person should always be prepared for death. All one's hisaab (dealings) should be in order. One must not owe anything to anyone at anytime. If he hurt anyone he should seek their forgiveness. His dealings with Allah Ta'ala must also be clean. Thereafter he mentioned, "*Al-hamdulullah*, I do not have any of the Madrasah money with me. Yes, I do have some monies for the makaatib which I will deposit into the Madrasah office." One or two days later, Hadhrat (RA) went from the Musjid to his room with great difficulty and completed this work as well. He continuously spoke about death in many majaalis. Once he even mentioned that now I do not have a longing to remain in this world. During the last few days of his life, he also continuously spoke about Hadhratjee Moulana Yusuf Sahib (RA), the previous *Ameer* of the *Tabligh* Jamaat, his service to Deen, his effort and sacrifice, his connection with Allah Ta'ala and his independence from people.

His zikr, *Ibaadah*, *nawaafil* and *tilaawat* increased daily. He even increased his lessons. His health was also improving, *Al-hamdulillah*. He mentioned that, "I am feeling more at ease now but am getting weaker by the day. My strength is diminishing." Sometimes he would feel despondent. After Esha, he would engage in Salaah for long periods of time. Hadhrat's eldest son (who is presently the principal of the

Madrasah and also the vicegerent of our Hadhrat (RA) used to teach the students tajweed under Hadhrat's supervision. I used to sit and look at Hadhrat's face. It used to be shining so much that prior to that I never saw so much of *Noor* on his face. This was during Hadhrat's last few days.

Final visit to the Qabrustaan

On the 28 Rabiuth Saani 1418 / 22 August 1997 on a Friday night, the father of Moulana Dhiyaaud Deen Sahib who was one of the old *ustaadh*s of the Madrasah passed away suddenly in Baanda. His Janaaza Salaah took place after the Jumuah Salaah in Baanda. The Janaaza was brought to Hatora for burial. Hadhrat (RA) announced that after the Zuhr Salaah everyone should participate in the burial. Despite his weakness and severe pain, Hadhrat (RA) also got ready to go for the burial. Due to his frailty he had to support himself on the shoulders of two people and left with his feet dragging on the floor. From the door of the Musjid he climbed into a vehicle and went to the qabrustaan where his forefathers as well as his wife are buried. He remained there in the qabrustaan for a long time even after the burial was over. Due to the severe pain it was very difficult for him to climb in and out of the vehicle hence he made dua and conveyed the *esaal-e-thawaab* whilst in the vehicle. Hadhrat's vehicle stood very close to the place where Hadhrat (RA) is now resting. This was Hadhrat's final visit to the Qabrustaan. Who knew that after this visit he would not have a chance to visit the graveyard ever again but rather would be made to come personally and meet the people of the graves? After returning from the

graveyard, Hadhrat (RA) became busy in teaching Bukhaari Shareef. The number of lessons he now taught increased even more.

Lessons on Shaatibiyah

At that time Hadhrat (RA) also summoned the students of Qiraat. After assessing them he undertook the responsibility of teaching them a few lessons on Tajweed. On completion of the Awwaabeen Salaah, Hadhrat (RA) would begin teaching Shaatibiyyah, a famous and important book on tajweed, punctually for a short while. I also sat in on these lessons. Who realised that the last wishes of Hadhrat (RA) were being fulfilled? During his life time he mentioned on several occasions that I wish that I could be occupied in the service of the Qur'aan and Hadith in my last days. In this way Hadhrat (RA) became occupied in teaching the famous book of qiraat, Shaatibiyyah. Once, regretfully Hadhrat (RA) mentioned, "What must I tell you? There are still a few aspects of Qiraat which I have not yet understood. One of my friends lives in Pakistan. I always wanted to study under him. On many occasions I intended going but unfortunately, I did not get a chance to go. It would have been best if I had gone at the beginning."

This was the final stages of Hadhrat's life, a life of Allah Allah, (exclusive dhikr) involvement in teaching Qiraat and such enthusiasm to attain more *Ilm*.

Travelling to Lucknow and diagnosing his sickness

It was always Hadhrat's practice that after the Esha Salaah he would gather all the students and for a short while give them some advice. Sometimes, he would read from some *Islaahi* kitaab. He would also make *mashq* (repeatedly recite) of one *aayah* of the Qur'aan together with one law of tajweed. Due to his illness, for some time this practice of his had stopped. On Wednesday, upon the request of the students, Hadhrat (RA) gave some advice. This was the last bayaan that Hadhrat (RA) gave, Thereafter he did not get the opportunity to deliver another talk again. *Al-hamdulillah,* I managed to note down the entire talk. *Insha Allah,* I will record it towards the end of the kitaab.

Once the lecture was over, severe pain developed in Hadhrat's legs. He mentioned that the pain was always there but actually pain is because of feeling and attention towards it. As long as he was delivering the talk his attention was elsewhere so he did not feel any pain. The moment his attention moved away he started feeling the pain once again.

Due to severe pain and discomfort, some of Hadhrat's friends suggested that Hadhrat (RA) should be taken to Lucknow. The people there had also insisted on several occasions, that Hadhrat (RA) come over. It would also be easier for the specialist doctors to come to Lucknow in order to conduct a complete examination so that the cause of the pain could be diagnosed. Thus, Hadhrat (RA) went to Lucknow and after being examined, it was found that the pain was not due to a

slipped disc but rather a pinched nerve. The nerves between the vertebrae were being stretched thus causing the pain.

The doctors also diagnosed that the pain in Hadhrat's feet was due to his travelling in the jeep off road on bumpy roads and sitting for long periods in the vehicle. (Allah Ta'ala knows best).

Hadhrat (RA) commenced his treatment which consisted mostly of exercises instead of medication. When Hadhrat (RA) returned home (from Lucknow) he tied heavy bricks on both his right and left sides in a specific way, according to the advice of the doctors. This would cause a pulling effect as it is linked to the back and the spine thus providing some relief. Hadhrat did this exercise most of the time, as well as the other special types of exercises, morning and evening. Hadhrat (RA) tolerated all of this and it seemed as though he felt nothing. In this condition, he continued delivering all his lessons, sometimes sitting on his bed and at other times lying down. Sometimes, he would meet with special visitors.

It was in this condition that Hadhrat (RA) completed the commentary of Sharhut Tahzeeb. He was very concerned that it be completed so that it could be used to benefit others. Moulana Ateeq Sahib Mazhari was assigned this task. He assisted Hadhrat (RA) with this work and was also given the responsibility of having it printing. He took the manuscript and left with the intention of quickly printing a portion of it and presenting it to our Hadhrat (RA).

Meeting with relatives and associates

During those last days another special aspect that we noticed noticed was that all Hadhrat's special associates from far and wide came to meet him. Some people stayed over and benefited from Hadhrat (RA). Those who previously were unable to stay for even one day now remained for many days. Hadhrat's close relatives also visited him. While Hadhrat (RA) had been travelling to Lucknow on several occasions he had met with his eldest daughter who lived in Rai Bareli. He spoke extensively to his grandchildren as well. On returning to Hatora, he found that his middle daughter had also arrived two days earlier with her husband. She stayed for a few days before leaving. There was probably no family member of Hadhrat's who did not meet or speak with him. He would call his grandchildren daily and give them a gift. This pleased him very much periodically, Hadhrat's daughters and daughters-in-law would also come to visit him. His sons-in-law spent almost all their time with him.

Now I do not like it in the *dunya* anymore

On several occasions, Hadhrat (RA) had expressed his aversion to living in this world. Allah Ta'ala knows best his reason for feeling this way. In my humble opinion I think that like the Ambiyaa (AS), the vicegerents, after completing their tasks, also expressed their desire to meet Allah Ta'ala. **"He who loves to meet Allah Ta'ala, Allah Ta'ala loves to meet him."**

In the Lucknow hospital Hadhrat (RA) had also mentioned to one of his household members, "Now I have become so dependant on others that I can only stand up or sit down if someone assists me. I cannot even turn around in bed on my own. How long can one endure this and for how long can others serve me? After a few days they will tire." It was a great burden upon Hadhrat (RA) to take *khidmah* from others. This was Hadhrat's nature. Otherwise, Hadhrat's children, sons-in-law and other attendants, with the *fadhal* of Allah Ta'ala, regarded it as their greatest fortune to be of service to Hadhrat (RA).

A letter to Hadhrat Moulana Abraarul Haq Sahib (RA)

Hadhrat-e-Aqdas Moulana Abraarul Haq Sahib (RA) was the *khalifah* of Hadhrat Hakeemul Ummah (RA) and was the chacha peer[37] of our Hadhrat (RA). After the demise of Hadhrat Moulana As'adullah Sahib (RA) and Hadhrat Moulana Shah Waseehullah Sahib (RA), our Hadhrat (RA) regarded Hadhrat Moulana Abraarul Haq Sahib (RA) in the same rank as a mureed would hold his Sheikh whereas our Hadhrat (RA) had now reached such a stage where he was not in need of another sheikh. He himself was the Sheikh of many Mashaaikh. Despite this, our Hadhrat (RA) always kept in contact with the pious. If anything important happened, he would immediately notify them. If any difficulty or hardship

[37] Hadhrat's Sheikh (Moulana As'adullah Saheb (RA) and Hadhrat Moulana Abraarul Haq Sahib (RA) were both, the khalifas of Hadhrat Moulana Ashraf Ali Thaanwi (RA).

arose, he would request them for duas and would also present himself from time to time to meet them. Often, he would consult with them on matters pertaining to the Madrasah. If he was passing through Hardoi then he would most definitely go to meet Hadhrat Moulana Abraarul Haq Sahib (RA) and would regard it as a great fortune to participate in the programmes held there.

From a long time Hadhrat (RA) had not been keeping well. This news had reached Hardoi. When our Hadhrat (RA) went to Lucknow for treatment, Hadhrat Moulana Abraarul Haq Sahib (RA) visited him there. Hadhrat (RA) was feeling much better at that time. Co-incidentally, an *Islaahi* programme was going to be held in Hardoi during this time. Hadhrat Moulana Abraarul Haq's grandson requested Hadhrat (RA) to participate in this programme if his health permitted him to do so. Hadhrat (RA) happily agreed but when he returned to Hatora, once again he fell ill. At that time our Hadhrat (RA) wrote the following letter to Hadhrat Moulana Abraarul Haq Sahib (RA).

Bismihi Subhaanahu wa Ta'ala

Makhdoomi Hadhrat-e-Aqdas (damat barakaatuhum)

Assalaamu alaykum wa rahmatullahi wa barakaatuhu

I have returned to the Madrasah from Lucknow. The doctors have prescribed that I lie in bed for one month. They have tied a belt around me and hung bricks at my sides. The pain remains with me constantly, although it has lessened.

Sometimes however, it does become severe. I teach lying down on my bed. Due to these conditions I will be unable to come on the 28 August. I regret that I cannot accept Faheem Mia's (Hadhrat Moulana Abraar's grandson) invitation. I am in great pain at this time and am requesting Hadhrat for dua.

Ahqar Siddeeq Ahmad (May Allah Ta'ala forgive him)

Preparation to travel to Hardoi

By the 26 August Hadhrat's health had improved. The pain had lessened and Hadhrat (RA) was feeling much better. He felt able to travel to Hardoi. Some friends insisted that Hadhrat (RA) should not travel in this condition as Allah Ta'ala forbid, his health may deteriorate further. Hadhrat (RA), however, mentioned, "We will have to go as I don't know whether I will have another chance to meet Hadhrat again. Perhaps, through the blessings of this (meeting), Allah Ta'ala will make it a means of my salvation." Thus, Hadhrat (RA) made a firm intention of going to Hardoi. He wrote the following note to Bhai Talha in Lucknow (Bhai Talha was one of Hadhrat's friends).

Janaab Bhai Talha

Assalaamu alaykum wa rahmatullahi wa barakaatuhu

May Allah Ta'ala keep you in the best of health. It is very difficult for us to telephone from here. Please telephone Hadhrat in Hardoi and tell him that you have received a message from Baanda that I intended coming to Hardoi. I am

much more at ease currently although I do experience difficulty when I stand up or walk about. When I arrive in Lucknow, I will telephone Hardoi. Either you or Aslam may come with the express to see me. Do not make it known to others that I am coming.

Siddeeq Ahmad

Hadhrat (RA) began preparation for the journey according to his itinerary. On his return he had also planned to stop in Lucknow for some treatment. Hence he took his test results and medical reports with him. Hadhrat (RA) then told his son in law, Moulana Haafiz Abdur Razzaaq Sahib who was at that time in his *khidmah,* to choose his best white clothing and to keep it aside. He then said that, "We will present ourselves to Hadhrat, therefore buy a new pair of champals also." He was never so particular before. This was the first time that he made so many arrangements and he kept on saying, "I don't know whether I will meet Hadhrat again. Who knows that maybe this meeting will be a means of my salvation." Eventually all Hadhrat's (RA) preparations for travelling to Hardoi were completed. That afternoon, Hadhrat (RA) taught a Bukhaari lesson. I was also present during this lesson. I made *mashwarah* with Hadhrat (RA) with regards to certain matters. I too had some personal work to do in Lucknow.

Hadhrat (RA) advised me, "I will go to Lucknow via Hardoi. You go directly to Lucknow. I will meet you there and will also complete some work there." After mentioning this, Hadhrat (RA) then sent us away to rest. It was now quite late. After taking an afternoon nap he performed his Zuhr Salaah. He was at ease and

did not show any sign of restlessness.

After the Zuhr Salaah Moulana Ateeq Sahib Mazaahiri arrived. He had with him the manuscript of the commentary of Sharhut Tahzeeb. Hadhrat (RA) desired to see it with his own eyes and Moulana Ateeq Sahib showed the manuscript to him. Hadhrat (RA) became extremely happy.

CHAPTER 12

Commencement of the final illness

Today the signs of death have become visible

After the Zuhr Salaah, Hadhrat (RA) taught the *Sullamul Uloom* lessons. Some students mentioned that during the lesson, Hadhrat (RA) looked towards the sky, yawned and said, "Now I can see the signs of death." On that day Hadhrat (RA) was feeling quite well compared to previous days, therefore no one paid any attention to this. When I, (the author) went to meet him the second time, Hadhrat (RA) was upset with one of the students in the area who was absent from the lessons and sent some of the students to call him. Hadhrat (RA) was busy preparing for his next lesson which was the Bukhaari Shareef.

A few days prior to this, Hadhrat (RA) had mentioned to me that he needed to write a few letters. I approached him and suggested to Hadhrat (RA) that since there was ¾ of an hour left, before the Bukhaari lesson and as I was also free, we could write those letters if Hadhrat wishes. Hadhrat (RA) replied, "No not now, I still have to prepare for the Bukhaari Shareef lesson. Hadhrat (RA) had the Bukhaari Shareef in his hand and he was reclining on the bed studying it. Thus I returned. When the period started, the students arrived for the lessons and as normal, they sat around Hadhrat (RA). Hadhrat (RA) closed the kitaab and made fresh wudhu for the lesson. Whilst making wudhu, Hadhrat (RA) began feeling very cold and it

became difficult for him to complete his wudhu. He asked the students to help him back quickly and to cover him. After making wudhu, Hadhrat (RA) immediately lay down on his bed. A severe fever gripped him and while we were watching him, his condition deteriorated to such an extent that his tongue began to shake. It seemed as though his hands and feet had become lifeless.

He mentioned that there was such an excruciating pain in his feet the like of which he had never felt before. At the same time Hadhrat (RA) vomited so much that his stomach became empty. He took some medication but it had no effect. It seemed as though he was drifting into a state of unconsciousness. The Asar adhaan was called but Hadhrat (RA) could not manage to perform his salaah with Jamaat. After a little while he came around and said, "Make me perform my salaah." The *khuddaam* (attendants) assisted him in making tayammum as Hadhrat (RA) himself could not even manage to make tayammum. He tried lifting his left hand but could not do so. The *khuddaam* (attendants) wiped the sand on his limbs and in this way, with great difficulty, he made tayammum. One servant of Allah Ta'ala began wiping Hadhrat's feet. In a stuttering voice, Hadhrat (RA) corrected him saying that one does not wipe the feet in tayammum.

A strange type of restlessness overcame Hadhrat (RA). He wanted to speak but could not speak clearly. He could not even open his eyes easily. When he began his salaah he could not lift up his left hand. His son in law picked up his left hand and Hadhrat (RA) held it in place with his right hand. With

great difficulty, leaning upon something Hadhrat (RA) performed the salaah. After the salaah, he lay down immediately. Now Hadhrat (RA) was in such a condition that he could not speak nor could he recognize anyone. He kept falling into a state of unconsciousness. Twice while in this condition, he mentioned in a stuttering voice, "Phone Hardoi and tell them that my health is not at all good and I won't be able to come."

Forgive me for anything said or done

At that time Hadhrat (RA) mentioned something which we could not understand. I was sitting close to Hadhrat (RA) and I think I heard him say, "Forgive me for anything that I have said or done." We, the useless servants of Hadhrat, should have been asking Hadhrat (RA) to forgive our faults and mistakes but Hadhrat's restlessness and drowsiness did not permit us to say anything. (It was only the favour of Allah Ta'ala that I had the opportunity a while ago to ask Hadhrat (RA) for forgiveness for all my mistakes and misdemeanours. Hadhrat (RA) replied in a very compassionate way that, "I cannot remember any mistakes. In fact, I feel ashamed that you people have to be in my service all the time.") Thereafter, Hadhrat (RA) lapsed into unconsciousness until the time of Maghrib. He performed the Maghrib Salaah a little late after regaining consciousness.

Many family members as well as villagers began arriving at the madrasah. The womenfolk from Hadhrat's family also arrived. Thus we left the room. Hadhrat's condition remained

the same. When he felt a bit better, some of his family members said that he tried to indicate towards something with his finger but they were unable to understand.

All the students and the *asaatidhah* gathered in the Musjid and engaged themselves in reading *wazeefas* or making dua whilst some began crying. There was a strange feeling of restlessness and perplexity. People also attempted to treat Hadhrat (RA) by putting Zam Zam water into his mouth. People thought that he had suffered a stroke. They began treating Hadhrat (RA) with Unani medication. They immediately called the famous Unaani doctor, Dr. Rafeeq Sahib from Baanda. After a while, the doctor arrived and examined him. He gave him an injection and told Hadhrat's sons that it did not appear to be a stroke rather it seemed more likely that he had suffered from a brain haemorrhage. He could not explain exactly what it was.

He also suggested that Hadhrat (RA) should be brought back to Baanda immediately. Hence the car was brought to the door of the Musjid and many people carried Hadhrat (RA) together with his bed into the vehicle. At that time Hadhrat's tongue was engaged in the zikr of Allah, Allah. When they reached Baanda, Hadhrat (RA) was treated. Once again he vomited and whatever was in his stomach was removed as though his pure body had now become completely clean.

I do not fear death

Upon reaching Baanda, different kinds of medication were administered to Hadhrat (RA). Eventually a decision was taken that Hadhrat (RA) be taken to Lucknow immediately. Hadhrat (RA) was conscious of what was happening although he was in pain and was uneasy. He said that it seemed that this uneasiness was a sign of Death. A few friends replied, that, "No, *Insha Allah* you will get well." Hadhrat (RA) asked where he was being taken to and was told that they were taking him to Lucknow so that he may recover. Hadhrat (RA) replied, "I do not fear death. However, I am worried about the madrasah." He then requested that he should be made to perform his Esha Salaah but some people explained that the time had not yet set in.

Hadhrat's final salaam and message

Hadhrat (RA) was made to lie down in the vehicle that was taking him to Lucknow. He asked that his salaams be conveyed to everyone and to tell them to take care of the madrasah. He mentioned these words as his final salaam and message for the people of the madrasah. On the way, Hadhrat (RA) lapsed in and out of consciousness as a result of the side effects of the medication, he also stopped to relieve himself. Whilst lying down he continuously picked up his hands and his tongue was occupied with the zikr of Allah Ta'ala coupled with a few words to the doctor.

At one point Hadhrat (RA) gazed to one side for a long time as

though he was gazing at some other creation. At three o'clock that night, before reaching Lucknow, Hadhrat (RA) lapsed into a state of complete unconsciousness. He still hadn't performed his Esha Salaah but was excused as he was now completely unconscious. He did not regain consciousness. Sometimes the words Allah, Allah, could be heard from his mubaarak lips. They arrived at the hospital in Lucknow at the time of Fajar. Many specialist doctors were waiting to examine him. The neurologist examined him and was at ease that it was not a stroke. The cardiologist likewise expressed relief that nothing was wrong with Hadhrat's heart. The brain specialist, however, after examining Hadhrat (RA) for a long time, expressed his concern and informed everyone that Hadhrat (RA) had suffered a severe brain haemorrhage which was very difficult to cure. However, he also mentioned that he had seen many people recover from this as well. Therefore there was no need to lose hope. The doctors continued with treatment whilst Hadhrat (RA) was still unconscious.

Departure of the Rooh

Hadhrat Aqdas Moulana Ali Mia Sahib (RA) visited Hadhrat (RA) at the hospital. He entered the room and stood for a long while with tears flowing from his eyes. Eventually, he could not control himself anymore and was forced to leave the room. The doctors tried their utmost to help Hadhrat (RA). They did not falter in any way. Whatever medication, that may have helped, they administered it to him.

Eventually taqdeer prevailed over all efforts.

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا

"When the appointed time comes from the side of Allah Ta'ala there is no delay."

Whilst I was sitting and looking at him, his rooh left his body and our Hadhrat left us to join his Rabb and his true beloved. This great bounty from Allah Ta'ala was snatched away from ungrateful and unappreciative people like us. *"Inna lillahi wa inna ilyahi raajioon"* The news of Hadhrat's demise spread like lightning throughout the country as well as abroad. It was not only Baanda, Kaanpur and Lucknow that began weeping, the whole country was in mourning.

Moving of the Mayyit

The news reached Hardoi while the Jalsah was in progress. The jalsah was the same one that Hadhrat had prepared to attend the previous day. This same gathering or Majlis which would have increased its beauty and splendour with Hadhrat's presence and with his enchanting voice. How sad it was that in that very gathering the announcement was now made that Hadhrat Aqdas, Allamah Qaari Sayed Siddeeq Ahmad Sahib (RA) has passed on from this earthly abode towards the everlasting abode of the hereafter. The one who would send *esaal-e-thawaab* for others now became worthy of receiving *esaal-e-thawaab* from others. The one who until yesterday would share in the grief, sorrow and misery of others, was the reason for everyone's suffering and grief

today. The one who visited and took care of the sick and expressed his condolences to the bereaved had now reached the stage where condolences were now passed on to his bereaved ones.

After making *mashwarah*, it was decided that Hadhrat (RA) should be brought back to his hometown, Hatora and buried in the family graveyard.

Note: Undoubtedly, the ruling is that it is best that a person be buried in the place where he passes on. He should not be taken elsewhere unnecessarily. Some of the Fuqaaha, have even written that this is a sin and to do such a thing is *makrooh-e-tahreemi* (extremely detestable). Other Fuqaha however, have allowed this at the time of need and have mentioned that it is *mustahab* to bury the person in the place where he passed on and to move him elsewhere is against the preferred way. They have also mentioned, that if the mayyit is moved towards some family graveyard or moved to a place where the pious are buried, then this is allowed without any *karaahat* (detest).

The arrival of the Janaaza in Hatora and preparation for burial

The janaaza was brought back to Hatora via Kaanpur. Many cars followed the janaaza until it became a long line of cars. As people received the news, they left immediately in whatever condition they were. As they reached Hatora there was such a crowd that it became difficult to park the cars. There were rows of cars extending for kilometres outside Hatora. One

kilometer away from the Madrasah, people were standing and waiting with tears in their eyes and their hearts beating profusely. The Janaaza entered the boundaries of Hatora and then via the main gate of the Madrasah was taken to the Madrasah's old building.

O Allah! the sound of that terrible siren from the ambulance could have moved our livers into our mouths. It seemed as if the walls of the Madrasah began trembling. When the ambulance arrived there were so many who could not control themselves, they began screaming. Many almost collapsed. Some people began expressing their remorse saying, "Everything is now lost." Some were asking, "Was there nothing that could be done?" (As a result of our non-appreciation we remained totally deprived. Some people were rubbing their hands together in grief, others were completely silent. The Madrasah grounds began filling with people. The Janaaza was taken from the Madrasah to Hadhrat's home so that the ladies of the house could view the mayyit for the last time. This was done so that the women would not have to come into the gathering of the men which would have been inappropriate. After some time the janaaza was brought back from the house.

The crowd was growing larger and larger. People were wishing that somehow they may see the mayyit for the last time. *Al-hamdulillah*, the janaaza was brought and kept in front of Hadhrat's room. People became restless and were eager to see the mayyit for the last time. Bamboo sticks were used to allow people to enter from one side of the room and leave

from the other side.

I was standing at the head side of the janaazah. I could not understand whether this was really happening or whether it was a dream. I watched the strange behaviour of the people. That *mubaarak* (blessed) room and the blessed bed where Hadhrat (RA) used to rest. That same bed where crowds of visitors had flocked around only yesterday. That same bed where, sometimes, Hadhrat (RA) would teach his lessons from and sometimes would perform his salaah on. He would meet people and at times would be replying to the correspondence. Sometimes, he would sit on that very bed and advise or admonish the students. Today that very bed, in its own way, was also crying. The radiance of the room began fading. Darkness began enveloping the place. We could not conceive what had occurred in those few minutes. Hordes of visitors began arriving and it seemed that the crowd would not end. The Maghrib salaah was over but the crowd did not stop growing. After *mashwarah* it was decided that the janaaza salaah should be delayed for a little while. Thereafter, people were prevented from entering and the janaaza was then taken into the visitor's quarters. Preparations for the ghusal began.

The Ulama performed the ghusal in accordance with the Sunnah. *Al-hamdulillah,* I was also fortunate to have participated. Until yesterday, out of respect and awe, I did not have the courage to even place my hands on that pure body. Today, I had the good fortune of washing that *mubaara*k face and beard according to the sunnah, only with the hope that perhaps this last and final *khidmah* may become a means of

obtaining my Hadhrat's intercession and which could be a means of my success. Hadhrat's body was extremely clean. His face was shining and he had a smile on his face as though he had received good news.

The Janaaza Salaah

The time for the Janaaza was stipulated and announced for 9.00pm. The crowd was so enormous that there was no standing space. The Musjid was also filled to capacity and there was no space in the courtyard as well. The crowds of people had already filled up in the Madrasah grounds where the salaatul janazah was to be performed. The atmosphere was of noise, screaming, shouting and crying. People were extremely restless. The janaaza was then brought to the grounds behind the Madrasah. When I turned around, I could only see people in white. It seemed as though there was an ocean of people all around. It was difficult to straighten the saffs due to the crowd, but despite this and with great difficulty they tried. Hadhrat's eldest son, Moulana Habeeb Ahmad Sahib, performed the janaaza salaah. A large crowd of people who were in the Musjid and the courtyard did not even know when the janaaza salaah was over as the crowd kept growing bigger. Had we realised this, arrangements for a loud speaker would have been made.

It is very difficult to estimate how many people had attended the janaaza. Different people had different estimates. However, it seemed as if approximately 175 000 people attended the janaaza.

Taking the janaaza to the Qabrustaan

The time had come to carry the janaaza on our shoulders to the qabrustaan. Throughout my entire life I had never seen such a crowd. Everyone tried to get close to the Janaaza, falling over one another. Long bamboo sticks were attached to the bier so that as many people as possible would get a chance to carry the janaaza. But with the massive crowd, leave alone carrying the janaaza, I could not even get anywhere close to the janaaza. I tried once but feared that I would get crushed. I gave up trying and returned to the Madrasah, climbed up to the third storey so that I could at least see the janaaza from a distance.

O Allah, I cannot forget that scene. There was a flood of people. We couldn't see anything on all sides besides people. Some people were carrying the janaaza whilst others, from all sides, were pushing one another trying to get as close to the janaaza as possible in order to carry it on their shoulders. The janaaza kept moving like a wave, sometimes forward and sometimes back. I can still picture the scene of that *nooraani* janaaza being moved forward and backwards on the shoulders of the people. Slowly, the janaaza reached beyond the gate. Suddenly the crowd swelled from the back but the janaazah continued moving forward. Despite such a short distance it took a long time to reach the graveyard. How could a weakling like myself even get a chance of getting close to the graveyard? Once again I tried to move forward but was pushed with such force that I did not have the courage to try going forward again. I don't know how many people fell in the crowd or how many hurt their feet or how many lost

their shoes. When the crowd dispersed the sunnat of putting sand into the grave commenced. Just a few days ago, that person who would visit the qabrustaan and put sand into the graves of others was today being placed in his own grave.

People continued coming. Cars from Lucknow, Kaanpur, Fatehpur and other places lined up until it seemed to be never ending. A large number of people flew in from Bombay and drove from Lucknow. The lines of cars continued for three kilometres out of Hatora. Whoever arrived late, parked their cars three kilometres away and walked from there. At the same time many people also began to leave. The toll roads were free on that day and many had arranged free transport from Kaanpur and Baanda. A silence prevailed throughout the entire area. All businesses were closed, whether Muslim or Non-Muslim. The hotels as well as the factories were closed.

On the one day, people had been arriving to participate in the Janaaza and the following day they began arriving for *Ta'ziyat* (consoling).

Chapter 13

Ta'ziyat and Jalsah-e-Ta'ziyat

Who would make the *ta'ziyat* and who would the *ta'ziyat* be made for? What words were appropriate as everyone needed to be consoled. This grief was not just of one person but rather it consumed everyone. It was not only the shadow of a compassionate and concerned father that was lifted, but rather all of Hadhrat's spiritual children were also deprived. People who had come, were from different groups and different schools of thought. Ulama, the *mashaaikh, muftis*, *Muhadditheen*, people involved in *tabligh,* as well as those involved in politics and even the common people were present. Everyone needed consolation.

A few pious servants of Allah Ta'ala gathered the people in the Musjid and together with consoling them turned their attention to Allah Ta'ala. Broken hearts are receptive and are affected very quickly. Thus, some of the *Ahlullah* (pious servants of Allah Ta'ala) took the opportunity to explain some aspects of *islaah* which the people benefited from tremendously.

Having a *ta'ziyati* jalsa was not the way of our Hadhrat (RA) nor did we ever hold a formal programme of this nature here before. During Hadhrat's lifetime, when anyone important had passed on, e.g. Hadhratjee (RA), Mufti Mahmood Sahib (RA), Hadhrat Moulana As'adullah Sahib (RA) who was the sheikh of our Hadhrat (RA), and many others, Hadhrat (RA)

did not close the Madrasah nor did he hold a *ta'ziyati* jalsah nor did he stop the lessons in order that the students send *esaal-e-thawaab*. Everything continued as normal. On the day of Jumuah, hundreds of students would recite Qur'aan Shareef and would confer the rewards to the deceased. When Hadhrat's wife passed away, he did not close the madrasah nor did he miss any of his lessons. He did not conduct a jalsah for *ta'ziyat* and neither did he have a special sitting for *esaal-e-thawaab.*

This was the example that Hadhrat (RA) had left with his juniors. *Al-hamdulillah,* on the occasion of this great loss there was no program for a *ta'ziyati* jalsah nor was any announcement made for the Madrasah to close. In fact, by the third day, lessons continued as normal and all the activities of the Madrasah also continued as normal.

The reality of the situation, however, was that everyone was heart broken and in a state of grief as though the entire world had come to a stand still. No one was at ease. People were worried about the future, thinking, "What is going to happen now? What are we going to do? Where will we go to?" Despite the consolement from the speakers, everyone still looked uneasy.

Let us now read some articles of condolence which our Hadhrat (RA) had written to others during his lifetime and imagine that Hadhrat is consoling you.

An article on condolence

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا

Rasulullah ﷺ was a messenger of Allah Ta'ala. Many prophets passed away before him. If he has to pass away or has to be martyred then would you turn your backs and run away? That person who turns his back and runs away does not harm Allah Ta'ala in any way."

Whilst teaching this lesson, Hadhrat (RA) explained that on the occasion of Uhud, the *Munaafiqeen* spread a rumour that Nabi ﷺ had been martyred and the Sahaabah naturally lost their composure. When one works in the presence of one's elders, one is motivated. When those who are responsible or the elders pass away, then one tends to become lax. Many thoughts storm the mind and it is difficult to keep calm and composed at such a time.

In this *aayah*, Allah Ta'ala is admonishing the believers that even if Hadhrat Muhammad ﷺ has to pass away then would one turn away from Deen? Is one working for Allah Ta'ala or for the creation? If Nabi ﷺ does not remain in this world, will one then not do any work? If one personality is now no more then must the work of Deen come to a standstill? The individual is not the purpose. It is rather the actions and *akhlaaq* that is the purpose.

The effort of Deen is not based on any person. Everyone should be pleased with the decree and desire of Allah Ta'ala.

In the *aayah* "و ما كان لنفس" the word nafs is *nakirah* (not specific) which refers to any person. We should not have the attitude that if so and so passes away, we will begin screaming and crying and feeling helpless. With this attitude a person loses his courage. Many great people are deceived by shaytaan in this manner. Whether anyone remains or not, we must continue working in the manner shown to us by Rasulullah ﷺ.

At the *markaz* in Dehli when Hadhratjee (RA) passed away, many people picked up their beddings and began leaving. Moulana Izhaar Sahib (RA) asked them, "Did you people stay over for Hadhratjee (RA) or for the sake of Deen? Were you doing the work of Deen for him or for Allah Ta'ala?" Life and death is in the hands of Allah Ta'ala as He has stipulated. A person will only remain in this world for the time that has already been decreed. Death is imminent. This is how the world functions. A person comes into the world whilst another leaves. A person dies only with the will of Allah Ta'ala wheteher he is a *Ghaus*, a *Qutub*, an *abdaal* or a *walee*[38]. A Nabi also passes away with the command of Allah Ta'ala. In every command of Allah Ta'ala there is wisdom and Allah Ta'ala is *Hakeem* (All Wise). We must be at all times, pleased with the decree of Allah Ta'ala.

Is there any person greater than a Rasool? Can there be a loss greater than this? When a Nabi cannot live in this world for

[38] Different levels of auliya

ever then who will be able to do so? After the demise of Rasulullah ﷺ, the Sahaabah were in a bad condition. Only when Hadhrat Abu Bakar ؓ recited this *aayah*, did they understand. It felt as if these *aayaat* had been revealed only then.

Rasulullah ﷺ was only a messenger. He was not Allah Ta'ala. Many prophets had come and gone before him. If the messenger of Allah passes away would you also turn around and run away? Keep your focus on Allah Ta'ala, and trust Him. He will remain forever and He is the best of planners. Allah Ta'ala is the one we worship and He is with us and will remain forever.

When reading this article we obtain solace and consolement. When a Nabi of Allah Ta'ala cannot remain in this world forever, and whose existence is purely to be of benefit, then who can remain forever? The only being that will remain forever is Allah Ta'ala. We should live as slaves and slavery demands that we remain pleased with every decision of Allah Ta'ala. Does not Allah Ta'ala have total control over us? We aspire for things according to our desires and hope that nothing prevents these from materialising. This is not slavery. Just as Allah Ta'ala has blessed us with something, He also has the full authority to remove it as well. It must never appear as though Allah Ta'ala has done us an injustice through any of our actions. To become grieved and saddened is natural and Allah Ta'ala will reward us for that grief provided one adopts patience, does not complain or cry unnecessarily and utters nothing that will displease Allah Ta'ala by means of his

tongue. One should not express one's sentiments with such actions which may be interpreted and perceived as complaining. For example, if one neglects one's work and merely sits down as though one has given up all hope, and omits practising one's ma'amoolaats (daily wazeefas), then this too is regarded as a complaint by means of one's actions and this goes against *sabar*.

We should also consider how long such a separation will last for? Today he dies and tomorrow will be our turn. We will then meet in the life hereafter. It can be compared to a person whose son has gone to live in America. He has purchased a home there and has now settled down there. The father goes to see his son off and sends all his goods with him at the same time. After a few days the father will join him over there. However, his visas have been delayed. At the time of separation both father and son feel grieved and tears flow from their eyes. At the same time, however, both are happy as in a few days, the son will reach a good place. When the father's visa arrives, he too will travel there. This is how we ought to think and we should begin preparing for our journey to the *Aakhirah*.

Hadhrat's letters of condolence

A person had lost his father. Hadhrat (RA) wrote the following letter to him as a consolement which had a great effect on the bereaved.

Most respected

Assalaamu alaykum wa rahmatullahi wa barakaatuhu

It was with great sadness that we heard that your father has passed on. May Allah Ta'ala have abundant mercy on him. Daily, recite some Qur'aan and send the *thawaab* to him. May Allah Ta'ala grant all the bereaved *sabr-e-jameel*. When the Ambiyaa (AS) did not live forever, who will be able to do so? Whoever comes into this world comes to leave. An intelligent one is he who prepares to leave. Be patient and tell the members of the house-hold also to be patient.

Was Salaam

Siddeeq Ahmad

In another letter of condolence Hadhrat (RA) wrote;

Most respected

Assalaamu alaykum wa rahmatullahi wa barakaatuhu

I am in receipt of Moulana …………………….. letter, wherein he informed me of this tragic incident. I was very affected by it. May Allah Ta'ala have abundant mercy on him and may He grant all the bereaved *sabr-e-jameel*. Definitely, these kinds of incidents have a very great impact on the heart but the happiness of the Mawla (Allah ﷻ) is most coveted. Read the books **"Shawq-e-Watan"** by Hadhrat Thaanwi (RA) and **"Muraaqaba-e-Mawt"** by Hadhrat Sheikh (RA) at home to his mother and his widow. Recite Qur'aan and send the *thawaab* for the *marhoom* (deceased).

Was Salaam

Siddeeq Ahmad

One of Hadhrat's friends, who was a doctor, had passed on. The following, is a letter of condolence that Hadhrat (RA) had written.

Most respected

Assalaamu alaykum wa rahmatullahi wa barakaatuhu

This tragedy has affected the entire family. We all were grieved on receiving the news. The students are all reciting Qur'aan in the Madrasah. He passed away in such a way that most definitely he had attained a place for himself in Jannah. That person who passes away on a Friday or the night preceding it will be saved from any reckoning. Tell everyone to recite *Surah Qulhuwallahu Ahad* in abundance and convey the *thawaab* to him. Everyone has to leave one day, some people leave first and others later.

Presently we have heard that only after one month of marriage this poor woman has been widowed. Read books of Deen, as there is great relief in this.

In another letter, Hadhrat writes;

Most respected

Assalaamu alaykum wa rahmatullahi wa barakaatuhu

Every person should be concerned about his own *aakhirah*. Meditate for some time. Think that you are travelling out of this world. Ask yourself "What preparations have I made?" With this, *Insha Allah,* the concern for the *aakhirah* will be created.

Siddeeq Ahmad.

Lecture of condolence

By

Hadhrat Moulana Sayed Abul Hasan Ali Nadwi (RA)

The following is a lecture of Hadhrat Moulana Sayed Abul Hasan Ali Nadwi (RA) that was given in the Darul Uloom Musjid on the 30 August 1997 on the occasion of the demise of Hadhrat Qaari Sayed Siddeeq Ahmad Sahib Baandwi (RA). Hadhrat sheds light on the service Hadhrat Qaari Sahib (RA) had rendered as well as his personality. For the benefit of the public this lecture has been transcribed.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ ﴿١﴾

وَلَـٰكِن كُونُواْ رَبَّـٰنِيِّـۧنَ بِمَا كُنتُمۡ تُعَلِّمُونَ ٱلۡكِتَـٰبَ وَبِمَا كُنتُمۡ تَدۡرُسُونَ ﴿٧٩﴾

In the name of Allah, Most Gracious, Most Merciful

"Be you worshippers of Him who is truly the Cherisher of all: for ye have taught the Book and ye have studied it earnestly."

Most beloved friends and students. I have recited this *aayah* to you. Whilst coming to the Musjid, this *aayah* entered my heart. There can be no greater, more beneficial and more important introduction than this. There is also no sentence that is more comprehensive than this. This *aayah* of the Qur'aan itself is a separate miracle of the Qur'aan. Allah Ta'ala says, "Become Allah Wala." Allah Ta'ala has used the words *rabbaaniyeen*. In

this word the aspect of *tarbiyah* is also included i.e. that Aalim who on the one hand has *ta'aalluq* with his Rabb, has *ikhlaas* and on the other hand also has the level of *Imaan* (faith) and *ihtisaab* (hope in Allah's reward). In other words he is focused on *da'wat*, *tarbiyah* and *islaah*.

Being a student of the Arabic language, I don't think there is a more comprehensive word than this which focuses so aptly to the proper meaning. Allah Ta'ala is reminding the Ulama of the ummah and the Ulama of Islaam with the word *Rabbaaniyyeen* which means "Become Allah Waala." Here Allah Ta'ala chose His quality of Rabb i.e. become such Ulama that you will have *tarbiyah* in you and you will have the ability of making *tarbiyah* as well. These are known as *Ulama-e-Rabbaaniyyeen*.

Thereafter Allah Ta'ala mentions تعلمون الكتاب"You teach others the book." The word *tadrusoon* is added for us to ponder deeply over the fact that after becoming an Aalim-e-Rabbaani, a complete and perfect Aalim, one should continue with one's studies. Continue travelling to obtain knowledge. Continue progressing in your knowledge. This *aayah* is going to be read until Qiyaamah. Allah Ta'ala wishes to make the Ulama, right up to the day of Qiyaamah, aware of what is an Aalim-e-Rabbaani. Furthermore, Allah Ta'ala is inviting the people towards becoming spiritual reformers, those who will impart Deeni ta'leem and those who will strive for the sake of Allah Ta'ala. For this reason, every word in the Qur'aan is a miracle and this is just one example of the eloquence of the Qur'aan.

Today we have gathered here in remembrance of that personality for whom we had great love and affection. We have gathered here to make dua for his forgiveness and the raising of his ranks. In future we should continue remembering him. We should not just suffice on a majlis or on a gathering but we should continue remembering him even out of this gathering. I was inspired with this aayah that I have recited because of him. It was put into my mind so that I could make a proper introduction of him. This is just not praise for him but rather it is "medicine" for all of us. This lecture is being delivered in Nadwatul Ulama, in the musjid, in front of the ustaadhs and the students. It is being delivered in front of those who are thirsty for the knowledge of Deen who will become the representatives of the ummah and the translators and commentators of the Qur'aan and Hadith, those who will call others towards Deen. This Madrasah has been established to prepare such Ulama. For them, this *aayah* is a complete lecture, a complete da'wat and a complete book.

Hadhrat Moulana Qaari Sayed Siddeeq (RA) was studying in Mazaahirul Uloom approximately 50 years ago or more. When I used to go to visit Hadhrat Sheikhul Hadeeth Sahib (RA) or when I used to go to Raipur then I used to stop in Sahaaranpur on my way there or on my way back. In those days there were three people with whom I had contact. One was my beloved nephew, Moulana Muhammad Saani Hasani. The second person was the very senior employee of this Darul Uloom, Moulana Muhammad *M*urtadha Saheb, Marhoom and the third was Hadhrat Moulana Qaari Sayed Siddeeq Ahmad Sahib (RA). Most of the time I used to meet all three of them

together. If they were making wudhu then I used to notice that they would be making wudhu together. If they were performing salaah then I would see that they were performing salaah together. There were times when I was compelled to go and meet Moulana As'adullah Sahib (RA). All three of them had their *roohaani* (spiritual) connection with him. They were also his *khalifaas*. In Mazaahirul Uloom I used to habitually meet the three of them together. I developed a bond with them from that time.

After he completed his studies, first he went to teach in Fatehpur at the Madrasah that was established by Moulana Zuhoorul Islaam Sahib (RA). Moulana Abdur Raheem Fatehpuri was the principal at that time. He taught there for some time. I also have relatives in and around Fatehpur. When I used to go there, I used to visit that Madrasah as well and I used to meet Hadhrat Qaari Siddeeq Sahib (RA) over there. He used to meet me in a very special manner.

Thereafter due to certain reasons he made his hometown the centre of his efforts and endeavours. He also established a Madrasah there. He did not only establish a Madrasah but rather he felt it compulsory upon himself to make the *islaah* and the reformation of the common Muslims. This is also among the main duties of any Madrasah. This must be included into the program of the Madrasah. The Madrasah must not become isolated from everything around it.

Those madaaris which become isolated like an island eventually drown. It is necessary for the madrasah to keep

contact with the people on the outside. They must also feel that if the environment outside is not good, then it will be difficult for these madaaris to remain. One cannot live in isolation. Nothing in this world can survive, if it is isolated. One will have to allow one's work to spread and to create an environment that is conducive and appropriate for him.

It was the far-sightedness of Hadhrat Moulana, coupled with the *taufeeq* from Allah Ta'ala, that he started off both the efforts together. On one side was the Madrasah and on the other side he started work in the villages around the Madrasah. He established a connection in the towns as well. He would often go to these places to give them *da'wat* to Allah Ta'ala, joining them in their Deeni programmes and conveying to them the correct beliefs and ways of reforming themselves. He was always extremely busy with this work. At times I would admonish him because of my relationship with him and also because he was from my family and his strong relationship with Sayed Ahmad Shaheed (RA). Because of this relationship with him and because of the value I had for his life, at times I had to admonish him saying that it was not appropriate for him to travel so far and work so hard without taking any precautions. His condition had become such that he was absorbed in this *fikr* (concern). He never worried about how tired he was or what effect it had on his life. Eventually, it did affect his health.

Moulana (RA) was among the Ulama-e-Rabbaaniyyeen. Allah Ta'ala had taken the work of *ta'leem* (teaching) from him as well as *tabligh* (propagating Deen). He also took the work of

Islaah (self reformation) and the work of practicing on the sunnat and the shariah from him. He used him to speak out against the innovations that were common among the people. Moulana was so engrossed in his work as though he was intoxicated by it. He ignored his health and regarded it as an *ibaadah* to continue working. The outstanding quality in him was *Imaan* (faith in Allah Ta'ala) and *Ihtisaab* (hope in the reward of Allah Ta'ala). These qualities are necessary for the Rabbaaniyeen. Whatever work they do should be done only for the pleasure of Allah Ta'ala. It should be done having faith in the power and ability of Allah Ta'ala with the desire of reward from Him only. I say this without the intention of disrespect to anyone but there are none who can compare with him among the Ulama. I too, cannot compare with him. Everyone is worthy of respect. *Al-hamdulillah,* there are some great personalities present here and some who have passed on (May Allah Ta'ala elevate their stages). However, generally speaking I have seen very few who were as sincere or as concerned as him, who placed his health and life in danger. As a result of this his acceptance became apparent, the like of which, I have not seen from anyone.

The rank one reaches is known only to Allah Ta'ala. Many people have passed away without having their janaaza Salaah performed. An example was the author of **Seerat Rahmatul lil Aalameen**, Qadhi Sulaimaan Mansoorpuri, whom I had seen once. He passed away on a ship and his body was lowered into the ocean. Another example was Shah Waseullah Sahib Fatehpuri (RA). He also passed away on a ship and his body was lowered into the sea. I remember, very clearly, that

he was in Bombay and then he stayed over at Kirala. He was invited that evening for tea and we had returned from a journey by ship. Moulana Manzoor Ahmad Sahib and Sheikh Abdul Fattah Sahib (RA) also accompanied us. He beckoned us close to him and seated us for the last time in his place. He then whispered into our ear to make dua that Allah Ta'ala takes him away there. I immediately thought that he was referring to the place where he was journeying to, the next morning. Why was he so worried about reaching there? Later on, however, we realised that he was inspired and that is why he was in doubt. Eventually, he did pass away on the ship. His people contacted Saudi Arabia by phone requesting permission to take his body there. Permission was granted for burial there. Before the news could reach the people on the lower deck, those on the upper deck lowered his body into the sea. There was a third *buzurg* as well by the name of Mufti Inaayat Ahmad Kaakorwi (RA). His books are taught in the Madrasah curriculum. He also passed away on a ship and was lowered into the sea.

Only Allah Ta'ala knows who has reached which stage. I am not running anyone down. The most important matter to be concerned about is how Allah Ta'ala is going to deal with us. Of greater importance than the large crowds at a person's janaaza, the jalsas that take place thereafter, the grief that the people feel, all of the deceased's writings and publications, is that he meets with Allah Ta'ala in a condition that Allah Ta'ala is happy with him wherever he passes away. *"No person knows*

in which land he will die."[39] However, a sign of acceptance is that when Moulana (RA) passed away it was not only people from his town who attended the janaaza but Muslims from far and wide also attended. Seldom do you see something like this where thousands of people have attended. From here, *Al-hamdulillah,* Moulana Sayed Muhammad Raabi Hasani Nadwi, the principal of the Darul Uloom and his brother Sayed Waadhih Rasheed Nadwi also went for the janaazah. When they returned, they mentioned that cars and busses were parked off for kilometres. They began walking and when they reached the Madrasah there was already gathering of thousands of people. The different voices of various people from all over of the country expressing their sadness upon his death speak for itself. A description of the love that the Muslims had for Moulana (RA) is being published in the newspapers and will continue to be published.

My beloved friends, it is not that we are merely fulfilling a responsibility by having this jalsah, but it is an invitation to you to ponder over your life. How did Moulana (RA) gain such acceptance? Why did Allah Ta'ala bestow on him such a position? Who should an Aalim, who qualifies from a madrasah, take as his guide? It is important for us to create a balance. On the one hand our *'Ilm* must be firmly rooted. We should have a deep understanding of the *Uloom-e- Nabawiyyah* (knowledge of prophet hood). Together with this we must also have the fear of Allah Ta'ala by making *amal* (practicing on our knowledge). This is what we have to create in us, *amal*

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[39] Surah Luqmaan V:577

(practice) and *Iṯaa'at* (obedience) which is the essence of *Imaan* (belief) and *Ihtisaab* (hope for reward). We must ensure that we are studying only for Allah Ta'ala and after completion of our studies we will serve Deen. It must not be that after studying we leave for some college in Dubai, Sharjah or Saudi Arabia. We go with the excuse of Haj and Umrah but have the intention of finding work there. One becomes an agent, one works in a pharmacy and if they can't find anything else then they become a Mu'azzin or an Imaam. This is not the value of '*Ilm*. This does not fall under the scope of the verse "Become Ulama-e-Rabbaniyeen". This is against Ulama-e-Rabbaniyyeen.

Make the intention that after you qualify from here, you will follow in the footsteps of Qaari Siddeeq Sahib (RA) or the other Ulama-e-Rabbaaniyeen in his time or before his time. *Al-hamdulilllah,* the world has not become void of these Ulama as yet nor has India. Follow in their footsteps, in the footsteps of Hadhrat Sheikhul Hadeeth Sahib (RA), Hadhrat Moulana Muhammad Ilyaas Sahib (RA), Hadhrat Moulana Muhammad Yusuf Sahib (RA), Hadhrat Moulana Ashraf Ali Thaanwi (RA) and Hadhrat Moulana Husain Ahmad Madani (RA). Follow in the footsteps of Sayed Sulaimaan Nadwi (RA), Moulana Abdul Baari (RA) and the other Ulama of Nadwa who had served the needs of the time. This has eventually become the markaz for bringing about change in the people. They would deliver lectures, write kitaabs on '*Ilm-e-Kalaam* and tried to establish everything from the Qur'aan in the light of present western concerns.

Al-hamdulillah, our graduates from Nadwa had understood the present fitnahs and have tried to make an effort that no *tahreef* or *inhiraaf* (change in Deen) takes place. Remember, that *tahreef* and *Inhiraaf* are two different things. *Inhiraaf* is related to the common people and *tahreef* is related to the people of *'Ilm*. They have protected the Deen from any changes occurring in many countries. Allah Ta'ala had chosen some people for this work in the far west, Morocco and Algeria. Here too, Allah Ta'ala had given some the *taufeeq* to give *da'wat* towards the true Deen, to give correct explanations on the aayaat of the Qur'aan-e-Majeed, to explain the miracles and laws of the Qur'aan and to establish the Noble Hadith.

Moulana Abdul Baari Sahib (RA) had explained in his kitaab that there can never be a conflict between culture and science just as there can never be an accident between a motor car and a ship or a train and an aeroplane. A ship sails on water whilst a car and train travel on the ground. It is impossible for them to collide in an accident. Similarly, it is wrong to think that there is a contradiction between *'Ilm* and Deen, and that both cannot be gathered together since apparently *'Ilm* cannot accept these scientific phenomena thereby branding them as incorrect since these are the doings of the unrestricted ALL POWERFUL (as claimed by the Deen). He has declared: "Verily His matter is such that if He intends anything, then He says to it 'Be', then it is." I have studied Moulana's kitaab with regards to this mas'alah. Reading it really increases one's *yaqeen* (conviction).

Al-hamdulillah, my friend Moulwi Waadhih Sahib has

translated it into Arabic and I had the opportunity of writing an introduction to it. In the same light, Hadhrat Moulana Sayed Sulaimaan Nadwi Sahib (RA) had written a book, Seeratun Nabi on the Mu'jizaat (miracles) of Nabi ﷺ.

My dear friends, you need to become an example of the Ulama-e-Rabbaaniyeen. See how much of work Allah Ta'ala has taken from them and what acceptance Allah Ta'ala has given them. Only Allah Ta'ala knows how many great scholars, philosophers and poets may have passed away and no one even knows where they have been buried. There are those servants of Allah Ta'ala who, even if they have to hide in a cave or on a mountain peak, Allah Ta'ala will turn thousands of people towards them. Thereafter, no one else can attain the *dua-e-maghfirat*, *esaale-e-thawaab*, *muhabbat* and *aqeedat* that are kept for such. Take benefit from them and take a lesson from them.

This is the comprehensiveness of the Qur'aan-e-Majeed. It is a book that will remain till Qiyaamah. Together with *ta'leem* we should also take the lessons. Continue reading, studying and teaching then you will be able to benefit others.

May Allah Ta'ala give us *taufeeq*. Continue making dua for Qaari Sahib and in your own way, everyone can send *esaal-e-tawaab* for him.

Hadhrat's written wasiyyah (bequest)

In 1409 Hadhrat suffered a heart attack. He felt a severe pain in his heart and became extremely weak and helpless. While Hadhrat hovered between life and death many people began losing hope. Hadhrat (RA) himself began feeling that perhaps these were the last days of his life. At this critical stage, although Hadhrat could barely move about, he wrote with great difficulty some very important advices as a *wasiyyah* (bequest) for the people of the Madrasah, the teachers and especially his children. When one looks at Hadhrat's writing one can see that Hadhrat barely had control over his hands. Yet, with great difficulty, he wrote down this bequest.

I, (the author) have tried my best to compile all Hadhrat's articles, letters, bayaans and anecdotes relating to *'Ilm* and *Islaah* which Hadhrat (RA) himself, has examined. On Hadhrat's recovery, my eyes fell upon his will / bequest and I sought Hadhrat's permission to copy it down. Hadhrat (RA) replied that he wrote it whilst he was ill in Kaanpur hospital. He then gave me the diary in which the *wasiyyah* (final advices) was written. I copied it down separately and after proof reading it showed it to Hadhrat (RA). Hadhrat (RA) examined it a second time and altered a few things. I requested from Hadhrat to print this bequest in a separate booklet where I could also print Hadhrat's malfoozaat with it. Those advices consisted mostly of those which Hadhrat gave to the students before going home for the holidays and other advices that Hadhrat (RA) had given to the different people on various occasions. Hadhrat (RA) not only granted me

permission to do so, but also complimented this effort.

To complete this task at the time was very difficult. To select and complete various advices from the treasures of Hadhrat's *malfoozaat* proved very difficult. *Insha Allah*, however, this task will be accomplished in its time. Presently, I wish to take this opportunity to present only Hadhrat's *wasiyyah* (bequest), which Hadhrat (RA) had made during his illness.

Hadhrat (RA) altered some of his advices and bequests when he perused through it the second time. This is the version that's presented here.

These advices which Hadhrat (RA) had given for the Madrasah will also be beneficial to all Deeni Madaaris who had some connection with Hadhrat. Those involved in the madaaris should pay special attention to it.

Furthermore, Hadhrat's advice to his children encompasses his spiritual children as well his mureeds, students, etc. All can take benefit from these advices and it can be used as guidance for all of Hadhrat's associates, followers and students. May Allah Ta'ala grant us the ability to practice upon it.

Final advice in regards to the Madrasah

(1) The Madrasah should not take any assistance from the government whether it is an Islaamic government or non Islaamic government. Run the Madrasah keeping your trust in Allah Ta'ala.

(2) The building has been established out of necessity. Full attention must now be given to *ta'leem* and *tarbiyah*. If, out of necessity, there is a need to build then do so with the *mashwarah* of the Shurah.

(3) Arrangements should nevertheless be made for the rooms.

(4) The standard of teaching must be of a high level.

(5) A good teacher must be kept for every subject.

(6) With the consultation of the Shurah, some Hindi and English may be taught but only out of necessity.

(7) The Madrasah accounts must be kept meticulously. Keep a check on it daily.

(8) Announcements have been made for Dhora Hadith. Have trust in Allah Ta'ala and commence with it.

(9) The kitaabs chosen and distributed (for teaching) by the Shurah should be adhered to by all.

(10) The maktab system must be kept going as well.

Final advice to the teachers

(1) Work with sincerity and honesty.
(2) Everyone should work together with unity. There should be no differences among one another.
(3) Everyone should respect one another.
(4) Be kind towards the students. Do not be hard on them. Care for them like your own children.
(5) Keep the system for *ta'leem* and *tarbiyah* of the Madrasah in order.
(6) The Qur'aan Shareef must be taught with tajweed.
(7) All lessons must be taught punctually with preparation and should never be missed out.
(8) During the Madrasah times, do not engage in any personal work.
(9) In every aspect, allow the Madrasah to progress.
(10) Make arrangements for cleaning.
(11) *Nigraani* (inspections) is necessary.
(12) Whatever the Shurah decides, practice upon it.

Make *mashwarah* with Hadhrat Mufti Mahmood Sahib, Hadhrat Moulana Abraarul Haq Sahib, Hadhrat Moulana Nu'maani Sahib, Hadhrat Moulana Ali Mia Sahib and other such *Akaabireen*.

Final advice to his children

1. Serve the Madrasah *fi sabeelillah.* (Only for the sake of Allah Ta'ala).
2. Make alternate arrangements for your halaal sustenance according to necessity.
3. Live a very simple life.
4. Be good to all friends and relatives, those that are with you as well as those that are against you.
5. Help everyone, Muslim or Non Muslim.
6. Be mindful of every *ustaadh* and student.
7. Do not tell anyone anything which may cause him any *takleef* (hurt).
8. Keep yourself engrossed in your work. Don't increase your contact with the things around you.
9. Try and spend most of your time studying.
10. Teach some students the Qur'aan Shareef with tajweed daily.
11. Continue making *mutaa'laah* (studying) of kitaabs.
12. Daily, make *tilaawat* of five paras.
13. Perform salaah with jamaat and be consistent with Zikr.
14. Keep contact with the pious for your reformation. Keep going to them.
15. Do not waste time.
16. Continue making *ta'leem* at home.
17. Go to the neighbouring areas and make *tabligh*.
18. Continue establishing madaaris and make arrangements for the ustaad's salaries.
19. Do not get involved in aligning yourself to any

particular group.

20. Always ensure that you do not cause any harm to anyone.
21. If anyone says anything or does anything harmful make *sabar*.
22. Always meet with everyone.
23. Death will reach everyone. Be patient. Continue making *dua-e-maghfirat.*

Final advice to his children regarding family matters

1. Everyone should live with unity (i.e. everyone should live with unity and consensus).
2. It is best that everyone lives separately.
3. When dividing the grains, measure and divide correctly.
4. The girls should be given a portion of my property.
5. Those properties that you have obtained from your monies belong to you.
6. Keep your mother's and sister's welfare in mind. Don't cause any type of harm to them.
7. Don't allow a situation of differences to arise.
8. If a situation of uneasiness arises, immediately put it to rest.
9. It's better for you to live in separate homes so that there is no kind of uneasiness.
10. Always interact with one another with love and affection and always be there to help one another.

Parts of the bequest that was omitted

As mentioned before, when Hadhrat (RA) went through it a second and third time, there were certain things he omitted as he felt that they were unnecessary. He wrote next to those sentences that “this part should be omitted.” The reason I am including it here is that readers may see which aspects should also be contemplated and to learn how a bequest should be made.

It is as follows:

1. Those people that are owing monies to the Madrasah are as follows so and so which is equal to 2000 grains.
2. So and so had promised 3000 grains.
3. So and so has been given 1500 for the value of his land. However he is still going to take possession of the land. The land should be given to him and the monies should be taken back from him.
4. Hajee so and so had given a jeep for Hadhrat (RA) to use as well as the Madrasah. That vehicle should be returned.
5. I am owing Moulana so and so Rs24 000.
6. I am also owing so and so Rs4500 and so and so and so and so. These three amounts I have taken from someone else and fulfilled this debt. If it is paid back then the remainder amount should be added and paid out to these people. Otherwise very quickly Moulana so and so should be paid back his amount,

Siddeeq Ahmad

Some important advices to his sons at the end of his life

Occasionally Hadhrat (RA) would advise his children. A few days before Hadhrat passed away, he called his sons into his room and gave them advice for a long time. I too (the author) was present. I made note of those advices and after reviewing it presented it to Hadhrat who then corrected it. This edited version of Hadhrat's advice or bequest is as follows. May Allah Ta'ala give us all the *taufeeq* to practice upon it.

Hadhrat (RA) addressed his sons saying:

"You are not paying any attention to the *ta'leem* and *tarbiyah* of your children. You sit and chat about the whole world's affairs. You are involved in many other activities but have no concern for the children. Take some time out and listen to their Qur'aan Shareef or an Urdu kitaab. This is also part of your responsibilities. How will you face Allah Ta'ala?"

"This is what I am most concerned about right now. At night, when my eyes open this is the only thing I think about. I do not see all of you in the condition that I would like. Allah Ta'ala has made so many arrangements that we can live easily on dholl and bread. Do not run behind the *dunya*. You should have a kitaab in your hand at all times. Be punctual on your *tasbeehaat* and *nawaafil*. Keep your lives simple. I do not like a life of fashion and style. Nowadays, there are two types of curries on the *dastarkhaan*. Everyday we have to make tea. Okay, tea is such a habit which is difficult to stop but there

should be simplicity in your food."

"Have you forgotten the time when there was not even chatni and roti to eat and we lived on vegetables? Don't forget those times and conditions. Look at Hadhrat Moulana Ali Mia Sahib (RA). How much of simplicity he has in him. His food is extremely simple. He eats left over roti for breakfast. He does not lead a life of pomp and style. I have watched him for a very long time. The simplicity and contentment that you will find in Hadhrat you will not find in any other Aalim in India. Hadhrat's condition today is the same as it was initially. Generally you will find some change taking place in people after some time."

"This is what I am emphasising. Don't forget your original state. Adopt simplicity in your living, eating and every matter. Poverty and hunger are the qualities of the *Saadaat* (family of Rasulullah ﷺ). A true sayed is one who possesses the qualities of a sayed. Decrease your association with others. Keep contact with the Madrasah and home. Always have a kitaab in your hand. Be occupied in reading and writing. Keep a tasbeeh in your hand. Be punctual on your *nawaafil*. Recite the Qur'aan Shareef. This is the condition in which I wish to see you people. Presently, this is what worries me the most. The least you could do is not to miss your *Ishraaq* and *Awwaabeen* Salaah. Read *tasbeeh* for a little while daily. I also have lots of work to do which is more than yours, yet I am still punctual with my *mamoolaat*."

"Be punctual on *Tahajjud* as well. Without this, no one has

attained any position. All the pious in the past have adopted this whether it was Attaar or Roomi, Raazi or Ghazaali (RA)."

Nothing can be achieved without shedding tears at the early hours of the morning

"Allah Ta'ala has made it very easy for us. If you sleep late and may not awake for Tahajjud then perform 2-4 rakaats salaah before you sleep in place of Tahajjud. This is what I wish to see in you."

(Giving them more advice, he said,) "Set aside one area in the home especially for Ibaadah and call it the Musjid. By calling it a Musjid it will not fall under the *hukm* (law) of the Musjid. Make that place specifically for *Ibaadah*. A musallah should always be opened there, a Qur'aan should be kept there and a tasbeeh should be hung there. Whenever you get an opportunity you should make *Ibaadah*. It will have a good effect on your children as well. When they see that this is a place for *Ibaadah*, the Qur'aan Shareef is kept here, a musallah is spread out, then they too will feel motivated. At the time of need that place could be used for other things as well. There's no harm in sleeping there as well. It is not a Shar'ee Musjid. There are great benefits in doing this. Hadhrat Thaanwi (RA) has also written this and this was also his practice."

Hadhrat continued advising them saying, "There was always someone in our family who was pious, understanding and who was particular on *Nawaafil* and *tasbeehaat*. My grandfather never missed his *Takbeer-e-Ula*. During his entire life there was no one who had any complaint against him. He

never caused any *takleef* (harm) to anyone. He was very punctual on his salaah. When he went to plough the fields and the time of salaah set in, he would leave the hoe and walk a distance to the Musjid to perform his salaah with Jamaat. Only after completing his salaah would he return to the fields. Often he would remain in the Musjid. My father was the same. He also ploughed the fields but was very punctual on his salaah.

My grandfather always sat for I'tikaaf. I began sitting from the age of 16 and *Al-hamdulillah* this practice continues. Initially, I was scared to sit alone in the Musjid and tried to convince other boys to sleep with me in the Musjid. My mother would come to give me food. The family must try to continue such practices. All these are coming to an end. This is what I am trying to explain to you but it seems that you cannot understand. I have told you people several times but there seems to be no effect. There was no one to advise me. I did not have a father or a grandfather. Both of them had passed away. I did everything with my own initiative and enthusiasm. When we went out into the fields others would play whilst I studied some kitaabs. The difficulty that I went through for eleven months only I know. I went from pillar to post with no one to take care of me. These are things that should not have been mentioned but I am just saying it so that you people take a lesson from it. Everything is from Allah Ta'ala. Whoever makes an effort, Allah Ta'ala gives him the *taufeeq* to do more.

Chapter 15

Hadhrat's opinion regarding his malfoozaat

Once, I, (the author), (whilst explaining my condition) had written:

"I am making a concerted effort to make note of all of Hadhrat's sayings, *tafseeri* anecdotes and aspects of *islaah* (reformation), but I cannot do justice to it and am grieved by this."

Hadhrat Thaanwi's (RA) attendants had compiled Hadhrat's knowledge and presented it to the Ummah. Unfortunately, this lowly servant had listened to Hadhrat's talks, but could not manage to compile them and present them to the ummah in the manner that it ought to have been. I find it very difficult to narrate Hadhrat's complete discussions in Hadhrat's actual words and I cannot think of any other way to compensate for this. All I can do is ask Hadhrat to make dua that Allah Ta'ala, through His *fadhal* and *karam*, put forth Hadhrat's knowledge as well as his spiritual prescriptions to the ummah, which will become a means of *hidaayah* for the ummah and also give this lowly servant the *taufeeq* to make *amal*. I have seen and heard many things from Hadhrat which will be useful for those who are involved in such work throughout their lives. Often, Hadhrat would just mention two words which can become the inspiration for a booklet.

I have now firmly decided that daily, as far as possible I will review as much as I can and show it to Hadhrat. Sadly, I cannot compile it in the manner that it ought to be done.

Hadhrat's (RA) reply

Most respected

Assalaamualikum wa rahmatulllahi wa barakaatuhu

Do only as much as you can manage. *"If you cannot do everything it does not mean that you should not do anything."* Thereafter, he said regarding Hadhrat Thaanwi's (RA) malfoozaat that this is from Allah Ta'ala. Everyone is not treated in the same way neither should we endeavour to do so. All praise is due to Allah Ta'ala that He had perfected matters of *islaah* at the hands of Hadhrat (RA). Now we need to make *amal* (practice). The treasures of the *Akaabireen* are sufficient for *hidaayah*. Everyone does not get accepted for every type of work. Yes, if Allah Ta'ala wishes, it can happen. Thus, whatever is within your capacity to do, continue with it! There is no need to become perturbed. If it can be done with ease then do it. The work that you are doing is more important. That work is beneficial.

In another letter he wrote:

First, gather the malfoozaat and review it for now, then show it to me. Don't make any arrangements for printing. First, print all the necessary work. I do not see anything special in my works. The work that you are doing of Hadhrat Thaanwi (RA)

should be completed first. I am making dua that Allah Ta'ala gives you *taufeeq* to continue.

Siddeeq Ahmad

Besides these, there were many other letters which Hadhrat (RA) had written. In this regard take note of the last letter that he had written.

Hadhrat's last letter regarding his malfoozaat, maktoobaat and Ifaadaat

A few days before Hadhrat (RA) passed away I presented the following request to him.

Sayyidi wa Mawlaai wa Makkhdoomi Hadhrat-e-Aqdas (Madda zillukum)

Assalaamu alikum wa rahmatullalhi wa barakaatuhu

There are a few things which I wish to ask you about:

1. *Al-hamdulillah,* with the *taufeeq* from Allah Ta'ala, I began compiling Hadhrat's advices in the form of *malfoozaat, maktoobaat, mawaaiz, ma'moolaat* of Ramadhaan, advices, etc. from my student days. I have been collecting these for approximately 18 years and *Al-hamdulillah* it has become a huge treasure. I have also shown Hadhrat a large portion of it and am taking great care in ensuring that no unnecessary or inappropriate aspects are included. *Al-hamdulillah,* with Hadhrat's *barakah,* I do not wish to attain any kind of fame

through it. I am afraid of increasing my association with others and of having many people flocking to me. I do not wish to earn anything of the *dunya* with it either. The only purpose is that the people must benefit and Hadhrat's '*Ilm*i and *Islaahi* work may reach the entire ummah. This work, however, is difficult for me. I find that the work I am doing on Hadhrat Thaanwi's (RA) work seems easier but it is only out of necessity and because of the benefit that will accrue there from that I am enduring the difficulty. I did not have the courage to print it in a separate booklet because Hadhrat has stopped me several times. I do not want to do anything against Hadhrat's wishes.

However, I am requesting from Hadhrat that if it is inappropriate for me to do this and if spreading it is not going to be beneficial, then can I become involved in something that is beneficial. Hadhrat may please guide me to do some work that is beneficial and I will regard that work to be best for me. Hadhrat (RA) had spoken these things with great sincerity and I have noted them down with no corrupt motives.

2. If you feel it appropriate, I will begin the work immediately, i.e. the typesetting, etc. because much time goes into typing, proofreading and setting it out in sequence.
3. Make dua also that Allah Ta'ala makes the road ahead easy.
4. The other very important aspect that I wish to query is whether it is appropriate to register it so that no one

else may be able to publish the collection of Hadhrat Thaanwi's (RA) works which I have compiled as well as the collection of Hadhrat's works which, *Insha Allah,* will be completed soon? *Insha Allah*, I will act according to Hadhrat's wishes.

From a Fiqhi point it is permissible, but our Akaabireen did not do this, nor did they like it, although they themselves did not print the books. Others did so. This I am printing by myself. If I give anyone else to do it, much difficulty will arise and the work will then be delayed. I will expedite the printing in the manner we want to, whereas others print only those books which are quick sellers and do not give priority to need or benefit. Once the registration for the copyright is complete, then only will I be able to print it. When the first book is completed, the second and third will fall into place and it will continue in this way. What is Hadhrat's opinion in this regard?

Hadhrat's (RA) reply

Most respected

Assalaamu alaikum wa rahmatulllahi wa barakaatuhu

1. All this work should be done after I die. It is inappropriate to do so in my lifetime. Continue compiling it, and continue showing it to me.
2. I have just written above that it will only be appropriate to publish this at a later stage but once I have looked at

some of the topics and find that it is appropriate to publish now, then proceed with the publication.

3. I am making dua that you continue doing the work. It is not in everyone's capacity to do the work, nor will everyone do it.
4. Proceed with it.

The introduction to Hadhrat's malfoozat presented to him

Daily, Hadhrat (RA) would peruse the malfoozaat with great care and enthusiasm. One day, I wrote an introduction to his '*Ilmi* and *Islaahi* works and presented it to Hadhrat (RA). Two introductions were prepared for the malfoozaat (advices) and for the lectures on Qur'aan and Hadith. Hadhrat (RA) examined both introductions with great care checking each word carefully and correcting them where necessary. He commended the work. Who realised at the time that this was to be Hadhrat's final check of the malfoozaat? Hadhrat's reviewing of the introduction was as though he had laid the foundation for the publication of his works.

Now you may read Hadhrat's corrected version of the introduction and also make dua for its publication as well.

*'Ilm*i wa Islaahi Ifaadaat'

by
Hadhrat Moulana Sayed Siddeeq Ahmad Sahib
Baandwi رَحْمَةُ اللّٰهِ عَلَيْهِ

FOREWORD

The sayings of the pious elders, their lifestyles and the incidents which they narrate are a very effective tool for one's reformation, upbringing and the purification of one's nafs (soal). One takes lessons from these and one's heart becomes affected. It is for this reason that Allah Ta'ala speaks about previous nations in the Qur'aan: **"Indeed, there is a lesson in their incidents for the people of intelligence".**

Rasulullah ﷺ also spoke about the incidents of previous nations. From the first era until today in every period people valued the treasures of knowledge, reformation and upbringing left behind by their former elders. They also tried to protect this so that they could pass it on to their future generations. Thus, you will find numerous books on our seniors, describing their lifestyles, their anecdotes, lectures and incidents through which people may benefit.

Hadhrat Moulana Ali Mia Sahib (RA) writes regarding the importance of the sayings (of our elders):

"Recording the sayings and majaalis of our pious elders is an old trend in India which is a blessed and brilliant practice. The

amount of simplicity that you attain from their sayings and lectures you do not find it in any normal writings. The guidance that one receives from it cannot be attained from other books.

Hakeemul Ummah Moulana Ashraf Ali Thaanwi (RA) has said that the *malfoozaat* (sayings) are more beneficial than the *mawaa'iz* (lectures) as these words are spoken for a special reason and are very beneficial for the *taalib* (seeker of the truth).

It is indeed the great favour and bounty of Allah Ta'ala that He has given me a chance to be in the company of one of His pious and righteous servants. I was fortunate to live under his care and supervision from my childhood until now. *Al-hamdulillah,* I have observed Hadhrat (RA) very closely, witnessing that every move, word and deed, which were in total accordance of his was in accordance to the sunnah. The method which Hadhrat has chosen for the propagation of Deen and for *islaah* and reformation is full of wisdom and conforms with present day conditions. This method which Hadhrat (RA) has adopted is undoubtedly an invaluable treasure and a beautiful way for those who wish to do the work.

It is only the favour and boon of Allah Ta'ala that He has blessed me from my student days to compile Hadhrat's '*Ilm*i, *Islaahi* and *tarbiyati* anecdotes. *Al-hamdulillah,* over a period of 18-20 years a sizeable treasure has been collected which comprises of *malfoozaat, maktoobaat*, lessons on Qur'aan,

lessons on Hadith, Ramadhaan programmes as well as Hadhrat's programmes held for the students after Esha Salaah. It will, undoubtedly, be a breach of trust if I do not present this great treasure to the ummah. However, because I do not have faith in my own work, I mentioned this idea to my elders and Hadhrat (RA) in particular. When I wrote to Hadhrat Moulana Ali Mia Sahib (RA), he replied saying, "Please send the *malfoozaat* and *maktoobaat* to me. *Insha Allah*, I will have a look at it and regard it as an honour for myself to write an introduction." Thus, I sent some parts of the *malfoozaat*, *maktoobaat*, lessons on Qur'aan, lessons on Hadith, the Ramadhaan *majaalis* and the *tarbiyah* programmes for the students. Hadhrat (RA) went through it and wrote an introduction. A part of it is mentioned below:

Hadhrat Moulana Ali Mia Sahib (RA) writes:

In our vicinity and amongst the Ulama and learned people, Moulana Siddeeq Ahmad Sahib Mazaahiri, who is the rector of Jamiah Arabia Hatora in the district of Baanda is among those Rabbaani Ulama and Mashaaikh of *Islaah.* Allah Ta'ala has blessed him with the qualities of *ikhlaas*, (sincerity), the desire for *Islaah* and *tabligh*, a sound understanding, recognition of the truth, the capability of giving correct *mashwarah* and blessed him with the quality of a high morale. Allah Ta'ala has also blessed him with the proclamation of the truth and the courage to give correct *mashwarah*.

This compilation of his *majaalis, malfoozaat* and *maktoobaat* is a very valuable treasure. We must express our thanks to

Moulana Muhammad Zaid Sahib Mazaahiri Nadwi who is a graduate of the Madrasah and who is very desirous of his own *islaah,* who presented this entire compilation.

Besides Moulana Ali Mia Sahib (RA) many other *akaabireen* also expressed the need to have the *malfoozat* published quickly. Whenever I mentioned this to our Hadhrat (RA), he refused to give permission. I presented to Hadhrat some explanations and reasons in writing as well as by speaking to him directly but he replied in writing. (These answers are recorded in the book "**'Ilmi wa Islaahi Ifaadaat". **You may refer to it if you wish.) Eventually, contrary to his humble temperament and only for the benefit of the ummah, he gave permission for publication. However, he did attach the condition that it must not be printed during his lifetime. Hence, together with other factors, this also prevented it from being printed.

Hadhrat (RA) himself checked and corrected a large volume of *malfoozaat, mawaaiz, maktoobat,* and the lessons on Qur'aan and Hadith. (Hadhrat had in fact reviewed almost the entire *maktoobaat*.) Whatever I select from my collection, I edit and show it to Hadhrat (RA).

Whilst compiling the *malfoozaat, maktoobaat*, etc. I am trying to collect only those sayings that have some '*Ilmi*, *amali*, *Islaahi* or *tarbiyati* benefit. I am making an effort to record the *malfoozaat* exactly in Hadhrat's words although sometimes it is not possible to do so immediately. In such an instance, I write down the exact words much later. Hence, it was not within my

ability to narrate Hadhrat's words precisely as he had said it. Therefore, any mistakes or deficiencies detected, must please be regarded as being *my* mistakes.

In conclusion, I wish to say that **"Man has been made up of faults and mistakes"**. The *malfoozaat* (sayings and advices), nevertheless is *malfoozaat*. It can never be equal to Qur'aan, Hadith and Islaami Fiqh. May Allah Ta'ala protect us from going contrary to the Qur'aan, Hadith or any aspect that has reached a consensus. If any such discrepancies are detected, please inform me of this and *Insha Allah*, it will be corrected. May Allah Ta'ala accept this effort, protect it from the ploys of shaytaan and the nafs. May Allah Ta'ala make this work a means for the reformation of the ummah, a means of raising the status of our Hadhrat (RA), a means of attaining success for this lowly servant (the author) and above all obtaining the pleasure of Allah Ta'ala.

Aameen ya Rabbal Aalameen

Al-Abd Muhammad Zaid
Jamiah Arabiah
Hatora Baanda
19 August 1997

Bismillah hirahmaanir Raheem

Introduction

'Ilmi wa Islaahi Ifaadaat in the light of the Qur'aan and Hadith

by

Hadhrat Moulana Qaari Siddeeq Ahmad Baandwi (RA)

Written by Muhammad Zaid Mazaahiri An-Nadwi

A large collection of Hadhrat's works were taken from his lessons on Qur'aan and Hadith. To derive lessons and advice from the Aayaat of the Qur'aan, the Ahaadith of Rasulullah ﷺ and the stories and incidents, has been a long standing practice.

Although some of the *usooliyeen* have mentioned that the total number of Qur'anic Aayaat from which the laws of Deen have been extracted amounts to 500 in total, Ibnul Humaam (RA) says that most of the Aayaat of the Qur'aan are such that some mas'alah of Deen is deduced from it. Najmud Deen Toofi, Al-Hanafi (RA) writes in his book (*Sharhu-ibnu-Badraan-ala-Raudhatin-Naazirah)* that "Just as the laws of Shariah are extracted from the aayaat containing the commandments and prohibitions, in the same way they can also be extracted from the stories and incidents mentioned in the Qur'aan. There probably is no *aayah* from which some law has not been deduced. (*Sharhu-ibnu-Badraan* pg. 402 vol. 2)

You will find many examples in the works of the *mutaqaddimeen* (predecessors) where they have deduced masaail from the incidents narrated in the Qur'aan.

For example, in the incident of Hadhrat Moosa (AS) and Khidhar (AS) which has been mentioned in Surah Kahaf as well as in the books of Hadith, 'Allaamah 'Aini (RA) after mentioning the entire incident and giving an explanation on the Hadith says that from this incident we derive many lessons. Some of them are as follows:

1. We understand from Hadhrat Moosa ﷤ and his travel companion that there is no harm for an Aalim to take *khidmah* from someone younger than him and there is also nothing wrong for the attendant to present food and water to the Aalim.
2. Furthermore, he writes that from this incident we also learn that it is permissible to ask for sustenance at the time of need.
3. In the Hadith there is an incident mentioned where Rasulullah ﷺ had become upset with his noble wives (RA) and a rumour spread among the Sahabah that Nabi ﷺ had divorced them. Mention is made of Hadhrat Umar ﷻ going to the house of his daughter Hadhrat Hafsah (RA). Under the commentary of this Hadith, Allamah 'Aini (RA) says that from this incident we see that it is permissible for the parents to go to their daughter's home without the permission of the husband. We also learn that to enquire about the condition of one's daughter, especially those aspects

which cause differences in married life and when necessary, and to investigate these, is permissible.

4. Imam Muslim (RA) has mentioned a Hadith in Kitaabul Waseeyah where mention is made of the last moments of Rasulullah ﷺ and the severity of the illness he experienced. Under the commentary of this Hadith, Imaam Nawawi (RA), the commentator of Muslim Shareef, writes that from this Hadith we understand that to experience the worst kind of terminal illness is not against prophet hood nor is it a sign of a bad condition.

These are a few examples mentioned although there are numerous such examples which the *Muhadditheen*[1] and the *Mufassireen*[2] have made note of. Recently, Hadhrat Hakeemul Ummah Moulana Ashrah Ali Thaanwi (RA) has deduced many such examples, especially in matters pertaining to *tasawwuf*. In Bayaanul Qur'aan he has supported the masaail of *tasawwuf* from the Aayaat of the Qur'aan which has been titled "Masaail-e-Sulook" which can be published in a separate booklet. Hadhrat has also deduced similar examples from the Ahaadith. This forms the main focus in his books At-Tasharruf and At-Takaashuf.

In the same light we have with us the works of our Hadhrat (RA) which is not specific to any particular topic.

[1] Commentators of the Hadith
[2] Commentators of the Qur'aan

Rather, it covers aspects Hadhrat (RA) deemed necessary and had on his mind, based on the need of the time, the present conditions and what will be beneficial to rectify society. Hadhrat (RA) had explained these in a very informal manner and at times when visitors would sit in for the lessons then Hadhrat (RA) would lengthen the talk for their benefit.

For example, when explaining the incident of Hadhrat Moosa (AS), when he went to fetch fire to give comfort to his wife, Hadhrat (RA) mentioned that from this incident we learn that the husband must keep in mind the comfort of his wife. One should make arrangements for all her needs and necessities. It must not be that he is always taking service from her but he should also see to her comfort at the time of need.

Another such example is the incident when Hadhrat Sulaimaan عليه السلام could not find the bird Hud Hud. Hadhrat (RA) explained that from this incident we understand that the elders must always look after and oversee those that are under them. Additionally, a roll call should be taken repeatedly and if they are absent then they should be reprimanded. If they present an excuse, the matter should be investigated and if they give a valid explanation, then they should be forgiven.

Another example is mentioned in Bukhaari Shareef where once Rasulullah ﷺ went to Hadhrat Faatima (RA) and found that Hadhrat Ali رضي الله عنه was not there. He came to know

that Hadhrat Ali ﷺ was upset over some matter and had therefore left the house. Rasulullah ﷺ went to the Musjid and saw him lying down on the floor. With great compassion, Rasulullah ﷺ said "Stand up O! the father of sand….." The entire incident is mentioned in the books of Hadith.

Hadhrat (RA) mentions that from this incident we learn that if a dispute occurs between husband and wife, the husband should not, in anger, begin fighting with the wife. Rather, at such a time he should leave. This is the manner that the Qur'aan has mentioned. From this incident we also learn that if there is a problem between the spouses, then the girls' party should not always side with their daughter and be hard with the husband. Our Hadhrat (RA) has given detailed explanations on this topic.

Nevertheless, it is these aspects that I have collected under the lessons of Qur'aan and Hadith. It is not that I have started giving the tafseer and the explanations of the Qur'aan and Hadith, explaining the *shaan-e-nuzool*[1] and other *'Ilmi* discussions. Rather, I have made an attempt to compile those aspects that have some *Islaahi* benefits. Hadhrat (RA) had examined a large portion of it as well.

However, there is doubt that these kinds of explanations outwardly, may seem to be *tafseer bir Raai*[2]. This doubt only comes about, however, as a result of not knowing what

[1] Occasion for which the aayaat of the Qur'aan were revealed.
[2] Giving one's own explanation of the Qur'aan

tafseer bir Raai really is. 'Allama Anwar Shah Kashmiri (RA) has explained the meaning of *tafseer bir Raai* in his book Faidhul Baari, the crux of which is as follows:

"The true meaning of *tafseer bir raai* is that tafseer, which is contrary to any mas'alah that has been accepted unanimously or that which is against the beliefs of the pious predecessors. That explanation, which one understands through deep knowledge, correct concern and a brilliant mind is not *tafseer bir raai*, rather it is the portion allocated for the Ulama-e-Raasikheen (well grounded Ulama) which will remain until Qiyaamah. The books of tafseer are filled with such examples."

Hence, if there is something in Hadhrat's explanations which is contrary to the Qur'aan and Hadith or the clear explanations of the Fuqahaa then it is obvious that without any shar'ee proof such explanations cannot be acceptable. Keeping the above aspects in mind please go through these explanations. I will be very grateful if the people of '*Ilm* will inform me of any mistakes.

What is appealing about these explanations is that they are given in the light of the Qur'aan and Hadith. At times, because I could not note them down immediately, I recorded them later, thus it is possible that some changes may have been made to Hadhrat's words. Therefore, if you find any mistakes in these explanations then regard it as a mistake on my part.

In conclusion, I request the readers to please make dua that Allah Ta'ala accepts this effort and that He make it a means of attaining His pleasure and happiness. May it also become a means of my success and the raising of our Hadhrat's (RA) ranks. *Aameen.*

Chapter 16

Miscellaneous anecdotes from the last days

The benefit of good character and softness

The news of Hadhrat's illness had spread to the surrounding areas and many people began visiting Hadhrat (RA).

Once, some people visited Hadhrat (RA). With great respect and humility they made salaam to Hadhrat (RA) and Hadhrat (RA) also treated them with great respect. He seated them on a chair that was close to him and for a long time spoke to them informally asking them about their families, etc. He took great care in looking after them and also made arrangements for tea. Once they had left, Hadhrat (RA) asked me, "Do you know who those people were? They are our close friends but they are of the other school of thought. They have not changed their beliefs but have now come very close compared to before."

"There was a time when they did not even want to meet me. They had an intense dislike for me. Making salaam and speaking to me was something far fetched. I never argued or debated with them. However, whenever I had a chance I would go regularly to meet them and find out how they were doing and would share in their moments of sorrow and happiness. As a result, today they have become very close to me and are not so staunch in their ways. Much

change has taken place in them. Good akhlaaq can make changes in people and there is a great need for this. Work cannot get accomplished by fighting and debating."

He also said that, "This is the manner in which Deeni work continues. One has to meet people, visit their homes and join them in their moments of happiness and sorrow. Without these aspects, our work cannot progress. It is in this way that I gained success. Where the running of a Madrasah is concerned, one has to do everything, provided it is within the limits of the shariah."

"I meet and speak happily with everyone, however, I do not conform to everyone's ideas,"

Once, whilst talking about a particular person in a special gathering, our Hadhrat (RA) mentioned; "My condition is such that I meet with everyone and entertain them as well. However, this does not mean that I agree with their ideologies. I even join them in their work. I am following the ways of my elders and am very firm in this. People must not be deceived. Meeting, entertaining and keeping people happy has been a habit of mine for a very long time. This does not mean that I have moved away from the ways of my elders."

"Nowadays, the institutions of girls' Madrasahs have become very common. I have visited some of these madaaris at the invitation of some people and have delivered lectures there as well. However, I do not approve

of these Madrasahs nor do I like it. There is much corruption found in them. People must not be deceived with my ways."

Concern for new Muslims and showing affection to them

Our Hadhrat-e-Aqdas (RA) was extremely concerned about the *ta'leem, tarbiyah* and the way of living of new Muslims. Once a person from a certain village accepted Islaam. He came to Hadhrat (RA) at the Madrasah and began to pass his time there. Hadhrat (RA) took great care of him. He joined him in the *silsila*[1] and gave him a job at the Madrasah. He also got him married. He treated this new Muslim as a son and took a few people representing the groom's party to fetch the bride. He also took the new bride as his own daughter-in-law. He gave her jewellery and clothing and held a sunnah walimah for them. After some time he even sent them to Saudia to earn a better living. They lived there for a while and returned after a few years. Hadhrat (RA) had great concern for their home.

When they returned, this person purchased a second hand vehicle to earn a living without Hadhrat's *mashwarah*. It was his misfortune that the vehicle did not work properly. The owner of the vehicle had deceived him. The end result was that the vehicle broke down and he lost all his money.

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[1] Chain of mashaaikh reching up to Rasulullah ﷺ

When Hadhrat (RA) heard this, he was extremely grieved. He called him and said to him.

"O servant of Allah, you should have first made *mashwarah*. You purchased a second hand vehicle which is of no use. However, now that you have bought it we will try to fix it and get it moving. There will be a greater loss if we leave it. Let's fix it quickly and sell it so that we can get rid of this headache. When you go to Baanda fill it with vegetables and sell it wholesale without weighing it. The next time you go, fill it again. Somehow, try to get your money back."

In short, our Hadhrat (RA) was concerned about him right until the end and showed great affection for him. *Al-hamdulillah,* it was with the dua of Hadhrat (RA) that the vehicle was repaired and proved to be of great benefit to him.

Advice for the people of the Madrasah and the last warning

It was Hadhrat's habit that after Esha salaah and sometimes in-between the lessons, according to the need, Hadhrat would advise the students. He would emphasise greatly on making it a habit to read, write and study some kitaab at all times. He would advise not to make playing, amusement and wandering around a habit. When going to the playfield just for a walk Hadhrat would advise the students to engage themselves in the *tilaawat* of the

Qur'aan or reading some kitaab. If you want to engage in light-hearted talk and humour then let it be something related to '*Ilm*. Your discussions should also be related to '*Ilm*. This is how you should keep your mind fresh. If you really want to play and engage in recreation, then play also for a little while about ten to fifteen minutes before Maghrib salaah. The day of Jumuah is not a day for playing and amusement. It is not a day for tournaments and matches, but rather the day of Jumuah is to complete whatever work you could not attend to during the week. For e.g. you needed to write a letter home, wash your clothes, patch your clothing or any other necessary work. More '*ibaadat* should be made on this day. Whatever *tilaawat* of the Qur'aan was missed out during the week should be covered up on this day. Make a point of reading abundant durood shareef. During the week, whatever sabak was done then today is the day to revise those lessons. Don't waste this free day. Go and make some *khidmah* for your *asaatidha*.

Hadhrat (RA) mentioned regarding himself that, "during my student days, whatever lessons we had done during the week, I would revise them on the night preceding the Jumuah. On the day of Jumuah I would present myself for the service of my *asaatidha*. I used to ask for their clothes and wash them myself."

This was one of the practices of Hadhrat (RA) during his student days which he wished to see in his students as well. This is the mindset that Hadhrat wished to create and

over and over again he used to advise regarding the same aspects.

On a Friday it was compulsory for the hifz students to have classes for two hours after Fajar and whatever subjects Hadhrat was teaching. On a Friday he would continue teaching those lessons. This was his routine from a very long time. Hadhrat (RA) used to get very upset that a Friday passed only in play and amusement or in just going to places. It once happened that for some time the students spent the entire Jumuah in play and amusement. Hadhrat (RA) called each of them, wrote their names down and gave them a severe warning and after Esha salaah, in the majlis that was held for the students, he spoke to them regarding the same aspects.

Towards the end of his life, Hadhrat (RA) had come to live in the little room attached to the Musjid. A few days before he passed away, he came to learn of some students taking active part in sports. Organized tournaments were being held. Sport stars were being imitated. Provincial tournaments were taking place. The entire day of Jumuah was spent in this. The Madrasah team would play matches outside the madrash and teams from outside would come and play matches over here. Prizes used to be given out to the winners for which, collections used to take place. Special meetings used to be held for these events, plans used to be drawn out and dates fixed for all of this. All this came to Hadhrat's notice two days before he passed away. Hadhrat (RA) was extremely troubled by this. In his

sickness he lay on his bed in the Musjid and called for those students who were involved in this.

Hadhrat (RA) called them one by one. He investigated the case and warned them for their misdoings. He also mentioned that, "I do not wish to keep such students in the Madrasah. It is better that such students do not remain in the Madrasah. A Madrasah is not for this purpose."

This incident took place after Maghrib. The next morning Hadhrat (RA) called a few solemn minded *asaatidha* and complained to them with a lot of grief asking them, "What is happening in the Madrasah? Is the Madrasah for this purpose that football teams must come and play here? Tournaments must take place here? This has given me great amount of grief. Visitors come to tell me that students from your Madrasah are going to certain places to play matches. All I can do is hang my head in shame. Expel these students from the Madrasah! I don't even want to see them. Go and find out from any daarul Ifta whether it is permissible or not, to imitate the sports-players in the way they dress, carry flags around like them and play sport like them. I say that it is haraam but you may go and get a fatwa from any Mufti if you wish. These kinds of sports are the root cause for fitnah and corruption, fights and arguments."

"In one Madrasah on an organised level tournaments were held. One team won and the other lost. There was an argument over something and there was a great uproar in

the Madrasah to the extent that it lead to strikes taking place. Eventually the madrassah closed down. When you compete in sport in this manner then this is the end result. Is this going to be the outcome of my Madrasah as well? I will never be able to tolerate it."

After listening to Hadhrat's complaint, the *asaatidha* comforted Hadhrat (RA) that, "Do not be grieved, *Insha Allah* we will keep a close watch on the students so that there won't be any sport." Hadhrat (RA) then said that, "I am not stopping anyone from playing sport. Play if you wish, relax if you wish but don't spend the whole Friday in play and amusement. The day of Jumuah is not for this. I am against going to other places to compete and other teams coming here to play matches. This I cannot tolerate."

Al-hamdulillah, after this, the *asaatidha* kept a close watch on the students. *Al-hamdulillah* up to this day, there is no such sport existing anymore in the madrasah.

This was Hadhrat's final admonishment to the people of the Madrasah.

Advice to one 'Aalim

A few days before passing away, one 'aalim from Ilaha Baad came to Hadhrat (RA). It was the time after the Zuhr Salaah. I asked that person as to what work he had with Hadhrat. He replied, "Nothing much, I just wish to ask Hadhrat for some advice." I needed to go somewhere for some work but remained behind just to listen to Hadhrat's advice. The crowds of visitors had become less as well. That 'Aalim then asked Hadhrat for some naseehah (advice). Hadhrat (RA) replied, "Practice on the sunnats of Rasulullah ﷺ. This is my advice. All Rasulullah's ﷺ words are advice in itself. More than this what advice can I give? After hearing the advice of Rasulullah ﷺ there is no need for anyone else to give anymore advice. Continue practicing on the shariah and the sunnah. This is sufficient for one's success." Such advices, in accordance to the condition, were sufficient for him as he was an 'aalim of Deen.

Hadhrat's advice regarding the Makaatib and his last desire

One or two days before Hadhrat (RA) passed away, one of his students who lives about 50 kilometres from Baanda and teaches at a Maktab in a village came to visit him. Hadhrat (RA) asked him regarding the conditions over there and contrary to his habit he spoke to him for about ¾ of an hour. In between the discussion Hadhrat (RA) mentioned:

"It is extremely necessary that in every village the makaatib should be established. Every village should have a maktab. A land should be obtained for this purpose. Some arrangements should also be made for a place for the *ustaadh* to live." Just to establish a maktab in a small village Hadhrat (RA) had to think, ponder and negotiate for long periods for a land for this purpose.

Hadhrat (RA) used to say, "What can I do? This area is such that I have to end up doing everything. Then too, the people don't send their children to learn. Once I sent one person to a certain village. I made the arrangements for his salary. The villagers only had to provide his meals. All the people together could not provide meals for him. How can you work like this?" Hadhrat (RA) wrote a letter to this person advising him in the following words; "Do not leave out teaching. We will have to continue with work in this condition as well. Don't stop the work. Continue teaching the children and have your meals at the local tea room. I

will pay them for your food but don't move away from that place."

Hadhrat (RA) used to also say, "Teach the children at the maktab how to perform salaah. Teach the masnoon duas that are to be recited daily. Make them repeatedly practice the method of performing salaah. Teach them how to read the Qur'aan with tajweed and teach them the important etiquettes of life."

Don't become worried with conditions as well as people's opposition. With this resolve one progresses.

One senior 'aalim from a madrasah came to Hadhrat (RA) two days before Hadhrat passed away. He mentioned that he was going through some very difficult conditions. There seemed to be darkness from all sides. Everyone in the Madrasah, from those in the most senior positions to those in the lowest position, are all angry with me and I cannot understand what is the problem. The family members are also angry with me. The community is also not happy with me. Everyone is after me. They are making every effort to disgrace me. There is no one to sympathise with me. There is despondency from all sides. The earth has become constrained upon me. I cannot understand what I should do? Please, Hadhrat do guide me.

Hadhrat (RA) said to him, "This is the *dunya.* You will find all types of people living here. Let them say whatever they want to say. Words cannot harm anyone. Those who wish

to disgrace others become disgraced themselves. We have to exercise patience in these matters. Keep yourself occupied in your work no matter what the world has to say. Whenever Allah Ta'ala wishes to take work from a person and He wishes to raise him to a lofty rank, then He trains him for this. He puts him through difficulties. There is neither a Nabi nor a Wali who didn't experience these conditions. Can't you see my example how the people are behind me all the time. They plot and plan behind me. I don't know what conditions I will have to face.

(Thereafter Hadhrat (RA) went to teach a lesson in Bukhari Shareef wherein the incident of Hadhrat Ibraaheem (AS) appeared. Hadhrat (RA) called that visitor and gave him the following advices.)

Look into the life of Hadhrat Ibraheem (AS). How much of difficulties and hardships he underwent. The moment he was relieved of one problem he was afflicted with another problem that was worse than the first. His family members turned into his enemies. He was forced to leave his hometown. He had to take his wife and leave.

On the way the king put him through difficulty. He intended evil. It was the habit of the king that he would interfere with the wives of the travellers but he would not interfere with their sisters. However, the king's intentions were spoilt even after telling him that this was his sister. Hadhrat Ibraheem (AS) made dua to Allah Ta'ala and Hadhrat Sarah (AS) also made dua to Allah Ta'ala. Allah

Ta'ala made it such that whenever the king intended anything evil he could not get her in his possession. Allah Ta'ala paralysed his body. He then said to his advisors, "What spell have you people cast on me?" In the meanwhile the respect for Hadhrat Ibraaheem (AS) and Hadhrat Sarah (AS) became embedded in his heart that these are some important people. They are the accepted servants of Allah Ta'ala. The king now strongly believed in them and to express his confidence in them he gifted over to them his daughter Hadhrat Haajarah (AS) who was married off to Hadhrat Ibraaheem (AS). It was from this marriage that Hadhrat Ismaeel (AS) was born and it is from their progeny that our beloved Master Sayyidinah Rasulullah ﷺ hails.

After explaining this incident, Hadhrat (RA) mentioned to this visitor that from this incident of Hadhrat Ibraaheem (AS) there are many things that we learn. One thing that we come to know is that the pious servants of Allah Ta'ala will always go through these difficulties. We should not become worried over this. First Allah Ta'ala tests a person and then He makes him the leader of the people. Hadhrat Ibraaheem (AS) underwent extremely difficult tests but thereafter Allah Ta'ala says, "Verily I made you the leader of the people." It is for this reason that it is not only the Muslims that accept Hadhrat Ibraaheem (AS) but rather the Jews, Christians and even the Hindus take him as a leader. He did not become the Imaam of the people just by chance. He was put through great tests. His entire family,

including his parents turned against him until eventually he had to leave his family.

The second lesson we learn from this incident is that when we are faced with any difficulty we must turn to Allah Ta'ala. We must make dua to Allah Ta'ala. Hadhrat Saarah (AS) and Hadhrat Ibraaheem (AS) had made dua to Allah Ta'ala and Allah Ta'ala assisted them.

The third lesson we learn is that no matter what difficult conditions we may undergo, no person should lose hope. Allah Ta'ala is All Wise. There is no work of His that is void of any wisdom and benefit. In this difficulty also there must be some benefit. Allah Ta'ala is that Being, who no matter how difficult the conditions may be, He will create such conditions to come over you that the doors of good will open upon you. The end result will be nothing but good. See how the king had placed constraints upon Hadhrat Ibraaheem (AS) but in that difficulty of his, see the good that came out of it. Hadhrat Haajrah (AS) came into his nikaah and Hadhrat Ismaeel (AS) was born. It was from this progeny that Sayyidina Rasulullah ﷺ was born. He was made a Prophet who will remain up to the day of Qiyaamah. Where did this door of good open up from? It is for this reason that every believer should have this firm belief that no matter how hopeless the situation may seem, definitely there is some benefit in it which will be a means of good for us.

Two unique anecdotes

I used to compile the anecdotes of our Hadhrat (RA) and would then show it to him. During his illness he read through it with great care. When proof reading it, at times he would even correct and change certain things. Some articles or incidents which I could not write down or I had written it incorrectly, Hadhrat (RA) would record it himself. In his illness and weakness, towards the latter portion of his life, when he did not even have the strength to write, at that time if he wanted to correct anything he would call me close to him and dictate to me the corrections.

I am now going to mention two separate anecdotes of Hadhrat (RA), one which he had written himself and the other which he had dictated. They are as follows:

The anecdote which Hadhrat (RA) had written

The yardstick for piety and its signs

Hadhrat (RA) mentions that the yardstick for piety is *"Ittibaa-e-Sunnat[1]".* That person who is more firm on the sunnah is the one who is a greater *buzurg*. *Kashf* (divine inspiration) and *karaamaat* (supernatural actions) have nothing to do with piety. Non-Muslims, in fact animals also experience *kashf* (inspirations). That person who does anything against the Shariah can never be a *buzurg* (pious

[1] Following the sunnah of Rasulullah ﷺ.

servant of Allah Ta'ala). He is a fake. Allah Ta'ala grants him respite.

Hadhrat (RA) mentions that the *buzurgs* (pious) have mentioned that there are three signs of a *buzurg*.

1. He has some arrangement that provides him with halaal sustenance.[1]
2. Not everyone praises him. Some people speak ill of him as well.
3. He always suffers some kind of sickness or difficulty.

Generally the pious people possess these three qualities.

The incident of Sheikh Nizaamud Deen (RA)

Some people, out of jealousy, tried their utmost to tarnish the name of Sheikh Nizaamud Deen (RA). One asked, "How can he be a *buzurg*? There are three signs of a *buzurg* and these are not found in him.

1. The first sign is that he must have some arrangement to provide for his halaal sustenance whereas he sits here in the khaanqah and eats.
2. The second is that there should be some people who speak ill of him but everyone here only praises him.
3. The third is that he should suffer from an illness, but he is healthy and very strong."

[1] i.e. he does not take a salary from the madrasah.

This talk eventually reached the ears of Hadhrat Nizaamud Deen Sahib (RA). Since this person was suffering from the illness of '*badgumaani*' (ill thoughts about others), Hadhrat (RA) had called him to clear his mind regarding this matter. He spoke to him in solitude saying, "As far as an illness is concerned, for years I have had an ulcer. When it surfaces I feel as though my soul is coming out. The answer to the other two questions I will have tomorrow."

Hadhrat (RA) had entered into an agreement of *mudaarabat*[1] with someone who would go into the jungles and collect firewood. Thereafter he would sell it at the market and share the profits between them. Hadhrat (RA) said to his partner that on the following day he would go to collect the firewood. He took with him a slave girl, gathered the wood and proceeded to the market place. The traders began commenting, "Look at that cheat. He carries a load of firewood on his head so that people may say that he is a *buzurg* and with him is a young girl. I don't know where he will go and blacken his face with her."

The next day when he called the person who had been objecting, he asked him, "Do you now have your answers for the remaining two questions? This is my means of income. I work in a partnership and whatever I receive I am content with it. Often, the entire watermelon season passes by and I am unable to eat even a single piece.

[1] A partnership where one partner provides the capital and the other does the work.

Whatever is cooked in the khaanqah is for the *Zaakireen*[1] and not for me. Those who come here have a good opinion of me. They come with the hope of attaining something, therefore they will definitely praise me. Those who do not come here have a negative opinion about me." This person immediately understood and made taubah from these evil thoughts.

Hadhrat's (RA) last malfooz

A thought provoking incident of two *buzurg*s

There are two sections in Raai Bareli, one that adjoins the city and is famously known as Shah 'Alamullah also commonly known as Takya. The second section is known as Muhabbat Ali Shah. 'Alamullah Shah was the grandfather of Hadhrat Moulana Ali Mia Sahib (RA). Most of his life was spent in poverty. When Shah Aalamgeer (RA) learnt of this he sent him a large amount of wealth with his ambassador. Shah 'Alamullah Sahib (RA) returned it saying, "I am managing to continue with my life thus there is no need for this right now." The ambassador returned to Aalamgeer (RA) with the amount and explained to him Shah 'Alamullah Sahib's reply. Aalamgeer (RA) sent him back instructing him to give the money to his wife. The ambassador did so and Shah Sahib's wife replied, "My husband is Shah 'Alamullah. He is responsible for my food and maintenance. Why is

[1] Those engaged in the zikr of Allah Ta'ala.

Aalamgeer so worried?" Saying this she returned the money to Aalamgeer.

Aalamgeer (RA) said, "As I have already decided to give this money to some *buzurg*, go and give it to Muhabbat Shah." The ambassador did so and Muhabbat Shah accepted it.

Every person living with the Buzrugaan-e-Deen is not necessarily sincere. Some selfish people also keep their company. One person came to Shah 'Alamullah and said to him, "The money which you rejected had been accepted by Muhabbat Shah." Shah 'Alamullah replied, "He is an ocean. That money will have no effect on him. I, however, do not have the power to accept it and I do not know what the consequences will be if I do so." Thereafter, that person went to Muhabbat Ali Shah and said that I have just come from Shah 'Alamullah. He lives in poverty and hunger. Allah Ta'ala sent some wealth for him but he rejected it. Muhabbat Ali Shah replied, "He is a zaahid[1] and a man of very high stature. They don't put their mouths into this world. We are like dogs. Just as a dog latches onto a bone we latch onto this *dunya*."

The purpose of mentioning this incident is to understand the type of relationship and the respect that existed between the pious people of the past. Nowadays, the situation is such that some pious people cannot even

[1] One who stays away from the *dunya*

tolerate the other. The worrying aspect is that even in their majaalis they backbite one another.

The incident of Sheikh Bahaa-ud-Deen Zakariyya

Sheikh Bahaa-ud-Deen Zakariyya reached Multaan as per the command of his sheikh and found that another *buzurg* resided there. This *buzurg* sent his attendant to Sheikh Bahaa-ud-Deen Zakariyya with a glass filled with water. In response, Sheikh Zakariyya placed a flower in the glass and returned it to the *buzurg*. Nobody understood the meaning of this, not even the attendant. He asked, "Hadhrat, what is the meaning of this?" The Sheikh replied, "Filling the glass with water means that the entire glass is now filled. There is no space for more water. In other words, I am in this area, serving the people and benefiting them. There is no need for another *buzurg* to come here. He may go and work in another place." Shah Bahaa-ud-Deen Zakariyyah replied "I have come to live like a flower placed in a glass filled with water. Just as there is space for a flower in a glass filled with water, in the same way I have come to live here. You may continue with your work."

Chapter 17

The Last and final bayaan of Hadhrat Moulana Qaari Sayed Siddeeq Ahmad Sahib Baandwi (RA)

On the 27 August 1997, on a Wednesday, the signs of death became evident on our Hadhrat (RA) and he passed away the following day on 28 August 1997. A week prior to this also on a Wednesday, Hadhrat (RA), due to necessity, had delivered a talk in the Musjid to the students in their weekly *tabligh*i programme which had a major effect on them. (This was when Hadhrat (RA) was totally bedridden and could no longer walk). During the bayaan it felt as though Hadhrat (RA) was extremely well but once the lecture was complete, Hadhrat (RA) fell very ill. This was the last lecture that Hadhrat (RA) had delivered. Thereafter, he did not get a chance to give another lecture. I recorded it down immediately. After editing and proof reading it, I regard it as a great honour to present it to the readers.

O Allah, through Your *fadhal* and *karam* bless this work with Your acceptance and make it a means of *Islaah* (reformation) and *Hidaaayah* (guidance) for the *ummah*. *Aameen*.

بسم الله الرحمن الرحيم

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد

..... قال النبي صلى الله عليه وسلم الناس كلهم هالكون الا العالمون

A True Aalim

"Everyone besides an Aalim is going to be destroyed"

Allah's messenger ﷺ has mentioned that all the people will be destroyed except the people of knowledge who have attained the recognition of Allah Ta'ala. An *aalim* is that person who has the knowledge of the recognition of Allah Ta'ala whereby he is able to recognize Allah Ta'ala. Merely completing a ten year course and studying Bukhaari Shareef does not make a person an *aalim*. There are many servants of Allah Ta'ala who may not be formal Ulama (i.e. one who studied the *aalim* course) but have gained the recognition of Allah Ta'ala and in the sight of Allah Ta'ala they are regarded as Ulama. This recognition is gained by the means of the Qur'aan and Hadith. There are some servants of Allah Ta'ala who Allah Ta'ala blesses from His side. There are many pious people who have passed away who were not formal Ulama but many great Ulama-e-Kiraam took benefit from them.

Incidents of certain Pious people who were not formal Ulama

Sheikh Abdul Azeez Dabbaagh (RA)

One hundred and fifty years ago in Egypt, there was a *buzurg* by the name of Sheikh Abdul Azeez Dabbaagh (RA) who was completely illiterate. Allah Ta'ala had blessed him with such knowledge that if any *Ibaarat* (sentence) was placed in front of him, he would know from the *noor* that would emanate, whether it was an *aayah* from the Qur'aan or it originated from the Hadith or whether it was a sentence constructed by an ordinary human being. He would say that the *noor* of the Qur'aan is different from the *noor* in the Ahaadith and in the words of an ordinary human-kind this *noor* is absent.

Sayed Ahmad Shaheed (RA)

Look at Sayed Ahmad Shaheed (RA), the student of Shah Abdul Azeez Sahib Dehlawi (RA). When he sat with his kitaabs he would say to his *ustaadh*, "Hadhrat, I cannot see the words. How must I read?" Shah Abdul Azeez Sahib (RA) replied, "Close your kitaab. Allah Ta'ala will bless you with '*Ilm* from another source. "Alhamdulillah, it happened accordingly and Allah Ta'ala blessed him with such knowledge that people like Hadhrat Moulana Ismaeel Shaheed Sahib (RA) used to walk behind him and straighten his shoes for him.

Hajee Imdaadullah Sahib (RA)

Hajee Imdaadullah Sahib (RA) enjoyed a very high status as a *buzurg* although he had not formally completed his studies as an aalim. He had studied only up to Kaafiyah[1], but personalities such as Hadhrat Gangohi (RA) and Hadhrat Thaanwi (RA) used to straighten his shoes. They would go to him and take benefit from him. There was obviously something within Hajee Sahib (RA) for Hadhrat Gangohi (RA) to go and spend time with him.

Tawakkul Shah

During the era of Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti there was a *buzurg* known as Saai Tawakkul Shah. He was also illiterate but many great Ulama would straighten his shoes. Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA) also sat in his majlis.

There is an incident mentioned about him that once someone came to ask him a question. This person either wished to test him or he probably really wanted to know the answer (Allah Ta'ala knows best). The question he posed was that in the Hadith we come to know that when a person makes wudhu, the angels of mercy cover him with a "blanket" of mercy. The moment he begins speaking, the angels leave this "blanket" and depart. The question arises that if the angels leave it then won't the person be better off. The "blanket" of mercy will indeed cover him totally and he will be enshrouded in mercy.

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[1] About the fourth year of the aalim course

Hadhrat immediately replied that the “blanket” of mercy does not fall downwards, rather, it is raised up. If someone had to ask us such a question we would have replied that all heavy objects fall to the ground, thus this “blanket” too would have fallen down.

Shah Abdul Ghafoor Sahib

Hadhrat Moulana Manzoor Nu’maani Sahib (RA) mentioned to me that Shah Abdul Ghafoor Sahib (RA) was a very special mureed of Hadhrat Thaanwi (RA). When Hadhrat Thaanwi (RA) gave him khilaafat, he mentioned, “Hadhrat, from all angles I am a lowly person. I am low in my *‘Ilm* and I am low as far as my status is concerned. I am a *têli* (one who sells oil) and I am illiterate. I am not worthy of this.” Hadhrat Thaanwi (RA) replied, “What do you know? I know that you are a *teli*. You will squeeze out the oil from the people (i.e. you will make the *islaah* of the people).” Really Allah Ta’ala took great work from him. He would speak so deeply and profoundly on certain aspects which you will not find in any kitaabs. People such as Hadhrat Moulana Ali Mia Sahib (RA) and Moulana Manzoor Ahmad Sahib (RA) used to straighten his shoes. He would go to Nadwa to spend many days there. I would also go there when I knew that he had arrived.

Hadhrat Moulana Ameenud Deen Sahib (RA)

My *ustaadh,* Hadhrat Moulana Ameenud Deen Sahib (RA), who was my maternal uncle, had *ta'alluq* with Paani Patt. He was the student of Moulana Noor Muhammad Sahib (RA). He had only studied up to *Kaafiyah*. The people of Hatora had a special relationship with Paani Patt. Hadhrat Qaari Abdur Rahmaan Sahib Paani Patti (RA) had lived in Hatora for a while and after him Moulana Abdus Salaam Sahib (RA) would also visit frequently. Moulana Ameenud Deen Sahib (RA) was studying Kaafiyah and other kitaabs in Paani Patt. The people of Hatora complained to Moulana Abdus Salaam Sahib that the entire area for miles around had no Madrasah. They requested him to allow Moulana Ameenud Deen Sahib (RA) to remain behind so that a maktab can be established where the children can learn. Moulana Abdus Salaam put forward this request to Moulana Ameenud Deen Sahib (RA) who replied saying, "Hadhrat, you know that I am still studying and I have reached up to Kaafiyah. I will not be able to complete my studies."

Hadhrat Moulana Abdus Salaam Sahib (RA) put his head down in meditation for a little while and then said, "Moulana Ameenud Deen, stay here. This is what Allah Ta'ala wishes. Allah Ta'ala will take work from you." Thus he remained behind. Moulana Ameenud Deen Sahib (RA) was also my *ustaadh*. He narrated this incident to me, himself. It is through his blessings that I too went to study and when my grandfather passed away I continued my studies with Moulana Ameenud Deen Sahib (RA) as there were no one else

to teach me. If he had not been there I would not have pursued my studies but would have been cutting grass like others. I don't even know how to cut grass!

Moulana Ameenud Deen Sahib (RA) would travel to Baanda on a horse and I would hold the reigns and walk alongside him. When he reached Baanda the word would spread that Moulana Ameenud Deen Sahib (RA) has arrived. After Asar there would be a majlis where many learned people would gather. He would read the Masnawi Shareef in such a way that would leave the people enthralled. The entire area benefited from him and most definitely, he was the one who revived *'Ilm* in this area. He would go from village to village to teach the people.

His speciality was that no matter how weak a student was, if he or she studied Qur'aan under him, they would somehow learn to recite. Those who learnt to recite Qur'aan under him, read very well. There are still some people alive who had studied under him. He had only one daughter. He gave his house and property over as waqf for the Madrasah. In this way his *barakaat* and blessings spread to the entire area. All of this was a result of him doing what his *ustaadh* commanded him to do.

The evil condition of the students nowadays

Nowadays students decide for themselves and do whatever they wish. They don't make *mashwarah* with their elders nor do they listen to what the elders have to say. Even if they do not know a single word, they take their *sanad* (certificate) and show it to others in trying to make themselves famous. The *dawrah* year (final year) is not even regarded as the dawrah year but rather it is regarded as the year of sending out applications for what we are going to do in the future. Perhaps I may get a job in an office somewhere or I can enrol myself in a medical college. I can also perhaps go to Dubai. It is for this reason that the students of today cannot benefit anyone.

Rasulullah ﷺ has said that everyone is going to be destroyed besides the Ulama and the meaning of Ulama here are those who have gained the *ma'rifat* (recognition) of Allah Ta'ala. An 'Aalim is one whose knowledge will take him towards Jannah. An 'Aalim is one who pleases Allah Ta'ala.

Without *Ikhlaas* the Ulama are also destroyed

Furthermore, it is mentioned that the Ulama will also be destroyed except those who have *Ikhlaas* (sincerity) and those with *Ikhlaas* are in danger. Without *ikhlaas,* no action is reliable and there is much deception. Often one has *ikhlaas* in the beginning but later this disappears. Shaytaan is always behind us. There is danger right until the end. Shaytaan wishes to place a person in the fitnah of becoming famous, then a person feels that somehow he *must* obtain fame. People must come to

know of his works. In the Hadith, showing off is referred to as *shirk* (ascribing partners with Allah Ta'ala). People regard such a person as an 'Aalim whereas he is a *mushrik* in the sight of Allah Ta'ala. Allah Ta'ala has blessed him with the favour of '*Ilm* so that he may practice accordingly. With *ikhlaas* and sincerity, life is injected in one's actions. We must adopt the means to protect our *ikhlaas* or shaytaan will attempt to destroy it in minutes. There is therefore, a great need to be on guard, all the time. Very few people are saved from this. However, we should be grateful to Allah Ta'ala that there are still such people around. The world hasn't become devoid of such luminaries as yet.

Don't make the attaining of the knowledge of Deen a means to earn the *dunya*

We must ponder over why we are studying Deen. If the purpose of studying Deen is to obtain a certificate then this is acquisition of information for the sake of the *dunya*. A person who studies a medical course, does so to earn money, the goldsmith works with gold and the blacksmith works with iron to earn the *dunya*. If someone learns Deen for the sake of the *dunya* then he is even worse.

I am not saying that it is haraam to earn a livelihood but why should the knowledge of Deen be made a means for this? Students are intending to participate in the board examination. Thereafter, they will get a job and earn a living. They hope to write an examination in Aligarh and obtain a degree for themselves. They have made the knowledge of Deen a tool to

earn the *dunya*. There are very severe warnings in the *ahaadith* concerning this. Rasulullah ﷺ has said that such people will not even smell the fragrance of Jannah. What ingratitude is this that the knowledge of Deen which is supposed to be a means of attaining the pleasure of Allah Ta'ala and a means of attaining Jannah, is used to earn this worthless *dunya?* They have made it into a trade and a profession. The one who earns the *dunya* with this knowledge is not an *'aalim*. An *'aalim* is one whose knowledge will take him towards Jannah. An *'aalim* is one whose Rabb is pleased with him.

If one wants to earn the *dunya,* there are many other ways of doing so. Adopt those means. I am not stopping you from doing this, but do not make the knowledge of Deen a means of attaining this *dunya*. Our Akaabireen have shown us the way with their practical examples. Some of them manufactured pots, others cut people's hair, etc. They adopted different means to earn the wealth of the world but at the same time they were leaders of Deen. One of my ustaadhs sold firewood. Immediately after Fajar he would commence with the lessons and within three hours he would complete all his lessons. Thereafter, he would see to his business at the firewood yard. He did not take any money for teaching. If you really want to earn the wealth of this world, then engage in some permissible profession but don't make the knowledge of Deen a means for earning the *dunya*. There will be no *ikhlaas* if at the beginning one's intention was to earn the *dunya.* If there is no *Ikhlaas,* then it is destruction upon destruction.

The manner to keep one's sincerity intact

Ikhlaas cannot be created by itself and if, perchance it is created, it will not remain unless one keeps the company of those who have *ikhlaas*. Not keeping the company of those who work with *ikhlaas*, makes it impossible to attain *ikhlaas* and even if perchance one did attain it, then it would not remain with one. If you really want to become sincere and save yourselves from destruction, then establish a *ta'alluq* (connection) with Allah's pious and righteous servants. Through their *barakah*, *ikhlaas* will be created in you.

The '*Ilm*i occupation of the Akaabir

We are here in the Madrasah, we do not know what is happening around the world. We do not have to exert ourselves, but are provided with two full meals a day. We have only one occupation the entire day, that is to acquire the knowledge of Deen. Look into the lives of our Akaabireen and see how they acquired Deeni knowledge. They would be so occupied that they had no time to even eat. They ate whilst studying and were oblivious to what they were eating.

Hadhrat Sheikhul Hadith Sahib (RA) says that I had an aunt who fed me the evening meal. When she passed away, there was no one to feed me anymore. At this stage, I stopped eating supper completely.

Hadhrat Moulana Abdul Ali Sahib (RA) qualified at the age of seventeen. He was still in his youth and could have pursued a

profession in any field. He could have become an *ustaadh* somewhere, but when one is in his youth one is immature. His mother was very concerned that he was not doing anything constructive but was walking around freely playing with his kite. One day some people were studying a kitaab and could not understand a certain mas'alah. He approached them and asked what the problem was. They replied, "Son, don't worry about it. Be on your way. What will you understand here? You only know how to fly a kite."

Their reply affected him so much that he went home immediately, broke the kite and threw it away. He said to his mother, "O my mother, clean out my room. Today, I am going to engage myself in studies. Please send my food here as well." His mother became very happy. Thereafter, he began studying the kitaabs and would be so engrossed that he was oblivious to eating or drinking. Often, food that was kept for him in the mornings, he would only eat in the evenings and the food that was kept for him in the evenings, he ate in the morning. For seven years he studied with this kind of dedication and would only emerge from his room for salaah and for his necessities. He was a human being like us. He was not an angel.

This is how our elders acquired knowledge. For years they did not even see their homes. Fifteen kilometres from Qannooj there is a village called Balgaraam. A certain 'aalim continued in his pursuit of '*Ilm* here and did not go home for eleven years. This is how knowledge is obtained. Unfortunately, for the smallest things, we run home without even taking permission. Is it possible to acquire '*Ilm*-e-Deen like this? One

who goes against the laws of the Madrasah cannot obtain knowledge. There are many ways of being deprived and one of them is to leave and return to the Madrasah whenever one wishes. We on the other hand have to be considerate and tolerate everything. If we stop feeding the students or we are a bit strict with them, they leave Madrasah and go to graze buffaloes. Therefore we tolerate everything.

Without striving one cannot acquire knowledge

One cannot acquire knowledge without a significant effort. Those who acquired knowledge did it with striving. In this world nothing is achieved without effort. One cannot acquire gold and silver easily. Whether it is gold or whether it is salt, one will have to strive. Do you think that *'Ilm* is valueless and can be attained without struggle? Even if someone has to acquire it without an effort it will be of no use to him. *'Ilm* is not ordinary knowledge. *'Ilm* is that commodity which will take a person to Jannah.

The life in the Madrasah is a life of significant value and *barakah*. The fact that Allah Ta'ala has brought us to the Madrasah is a great bounty. The Madrasah is a fortress against all kinds of sins and vices. One can refrain from all types of sins whilst living in the Madrasah. We have, however, been ungrateful for this *ni'mat.* Even while living in the Madrasah there is no sin that we are safe from. Allah Ta'ala has sent us to the Madrasah to appreciate it but we have shown gross ingratitude towards it. It is the law of Allah Ta'ala that if we appreciate the favours of Allah Ta'ala it will be increased, and

if we are ungrateful then Allah Ta'ala says, "My punishment is very severe." Have we appreciated living in the Madrasah? Which sin have we saved ourselves from? We are not even saved from the cinemas. We are the ones who are not particular about our salaah. We are the ones who miss out lessons. Can such people obtain true knowledge?

Advice to the students

Do not come close to sins, because coming within close proximity to it, it becomes very difficult to save one's self from it. Protect yourselves. Do not remain idle for even a minute so that you do not have the opportunity to commit sins. Always remain busy in revision or studying of your lessons. Keeping your mind occupied in this manner prevents it from becoming preoccupied with good food, holidays, etc. Such a person is not a student. The virtues that are mentioned in the Ahaadith for the students, under whose feet the malaaikah place their wings, refer to those students who refrain from all sins. They are always engaged in their work and assist those students who do not understand their work. They are sometimes engaged in studying or are busy repeating their *sarf* (etymology) scales. They have no free time.

What is our condition? Only we, know what we do during our free time. We spend it occupied in frivolous activities such as sightseeing and holidays. What we ought to be doing instead is studying a kitaab or doing some revision. Our condition is such that we are incapable of writing correctly, we are unable to produce articles, we are ignorant of our sarf (etymology)

scales nor can we read the text of our kitaabs correctly and we are totally unconcerned. Instead, we are sitting relaxed and contented and are unperturbed about the situation. A shopkeeper whose shop is not running with good profits will make an effort to reverse the situation. We are ignorant, yet we do not make any effort to change this. This is a very poor reflection on us.

We perform our salaah fearing that the Madrasah authorities may stop our food rations. We feel remorse over the loss of five cents but feel no grief over the loss of our five times salaah. Some of you are receiving money from home. Have you any expenses besides buying sweetmeats and breakfast daily? I ask you truthfully to tell me that if a student who is in such a good position where he gets an allowance from home every month, he wears expensive clothes and shoes, he wears a watch that costs a thousand rupees. Is it permissible for such a student to eat the food of the Madrasah? Nowadays, some people do not have a conscience. They eat the food of the Madrasah despite being able to afford their own. Trustworthiness demands that when a student gets an extra allowance from home then he should go to the office and inform them that he received some money, hence he will not eat at the madrasah for a certain number of days.

Imaam Shaafi'ee's condition

It is written in the biography of Imaam Shaafi'ee (RA) that one day he was absent for lessons. The *ustaadh* was surprised and concerned about this as he would usually never stay absent. Currently, the *asaatidha* feel concerned or worried when a student is absent despite this being definitely a cause for concern? Does a shopkeeper worry when his turnover decreases? The loss that the shopkeeper suffers is regarded as a loss but when there is a loss in Deen, then this is not regarded as a loss.

Nevertheless, when Imaam Shaafi'ee (RA) stayed absent his *ustaadh* became worried. In those times there was no boarding section in the Madrasah like we have today. Students had to make their own boarding and lodging arrangements. Allah Ta'ala created these luxuries for the madaaris today. Once a person had donated five million rupees to the Madrasah and another person had donated one million rupees himself to build a Musjid. They approached me as well but I refused. Nevertheless, in those days facilities were unlike those found today. When Imaam Shaafi'ee (RA) stayed absent, his *ustaadh* became worried.

He sent a student to make enquiries regarding his absenteeism. He discovered that Imaam Shafiee (RA) did not have any clothing and obviously could not come to class. He had taken a loan from someone and had no money to repay the loan, so he offset the loan with the clothes that he was wearing. He had read in the Hadith that the end result of a

person who owes money to others is not good. Rasulullah ﷺ did not perform the Saalaatul Janaazah of a person who was in debt. On the day of Qiyaamah the debtor will have to pass on his good deeds to his creditors. Imaam Shafiee (RA) thought to himself that if he had to die in this condition how will he be resurrected? See how Imaam Shaafi'ee (RA) practiced on the Hadith and was aware of death constantly. As they learnt, they practiced. He thought that in this world he would have to pay off this debt with rupees whereas, in the Aakhirah he would have to pay with his good deeds. As he did not have any money to pay the debt and only possessed this pair of clothing, he gave it to his creditor in lieu of his debt. Consequently he had no clothes to wear and therefore, could not attend the lessons. His honour did not permit him to even ask anyone for help. He was then asked that what could be done to assist him. He replied, "Give me work to do or a kitaab to write and then pay me for this." Eventually this is what was done.

This was Imaam Shaafi'ee (RA), whose taqwa was of this level. He did not fall into debt to buy food for himself. He probably did so to buy a pen and ink instead. Nowadays, we fall into debt to buy jalebi and pakora. We treat debt as insignificant. Today if someone wishes to resemble Imaam Shaafi'ee it is impossible unless he possesses that calibre of taqwa and piety which are pre-requisites. The madaaris, however, are all empty. Possessing '*Ilm* without taqwa and piety is futile. What is the value of a bulb if there is no electrical connection? What

is the use of a meter if there is no electricity? Hundreds of Sheikhul Hadith's will not be able to look after one village.

If there is a vacuum of taqwa and piety then '*Ilm* on its own is of no benefit.

Make an effort to become like this

Make an effort to become such that even if a millionaire has to see you then he will desire that his life resembles yours. Unfortunately, our lives are upside down. When we visit the English schools and colleges we become captivated by what we see. We envy their lifestyles, not ours. Our actions follow in accordance with our intentions and thereafter we see the end result. If we have good intentions we will see good results. With corrupt intentions we will have corrupt results. How can the *islaah* of a person be made whose every fibre is corrupt?

Our condition is exactly the same. Our hearts have become rusted. When our actions, intentions and akhlaaq are all corrupt then how can our *islaah* be made? That person whose heart has rusted and he himself is disinterested in rectifying it then neither the Qur'aan, nor the Hadith, not a Wali nor a Nabi can make his *islaah*. Our lives should be a lesson and an example for others. Tell me, is your life like this? Can students of Deen be such that they are not punctual on their salaah? How embarrassing it is to take a roll call of the students in the madrasah and the Musjid. What is the significance of this when the malaaikah are taking a daily roll call? Only these registers which are with the malaaikah are of significance and

will be of help to us to gain entry into Jannah. Qasam (oat) on Allah Ta'ala, only those registers will be taken into consideration. The registers of the Madrasah only enable you to receive your food. Marked present in the register of the malaaikah is of significance as this is the opportunity to become pious.

During my student days in Sahaaranpur there was a large group of students who were punctual on Tahajjud. That Madrasah is not a Madrasah where it is extremely quiet before the Fajar Salaah. No sounds can be heard, no one crying. One cannot hear the sounds of zikr and *tilaawat*. At least wake up 15 minutes before the Fajar adhaan. Perform a few rakaats of salaah and cry before Allah Ta'ala. Remember Allah Ta'ala. If at that time one's eyes do not open then at least after Esha before you sleep, perform a few rakaats salaah with the *niyyat* of tahajjud. Allah Ta'ala will grant you the reward of tahajjud. Perform salaah punctually with *takbeer-e-ula*. If you have as yet not managed to do so, or if perhaps you have missed it then try now to make it into a habit. If you drank poison by mistake then does that mean that you must always drink poison? If you've developed a bad habit then refrain from it.

You people must decide today. Will you ever miss your salaah or will you adopt a life of piety and taqwa? When the worst gangsters made a firm resolve to change their lives, then Allah Ta'ala changed their conditions. That Allah Ta'ala who could transform the biggest gangsters into perfect Muslims, can He not then make us perfect as well? But this is only if we firmly decide to do so. Will you people make an effort? May Allah

Ta'ala grant us all the *taufeeq* and the ability to practice. *Aameen*.

After the lecture, once again the severe pain began in Hadhrat's legs. Hadhrat (RA) mentioned that, "Really, pain is just a name for feeling. Whilst giving the lecture my attention was elsewhere. My mind was occupied. I did not even feel the pain. Now that my attention has moved, I can, once again, feel the pain."

Rabbana taqabal minna innaka antas Samee-ul-'Aleem. Wa tub alayni innaka antat Tawwaabur Raheem.